

Millennial STAR

OFFICIAL ORGAN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN



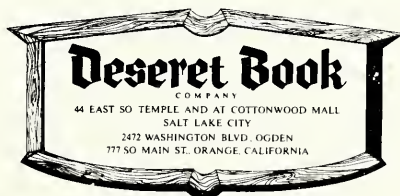
JUNE 1966



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The Prophet writes...

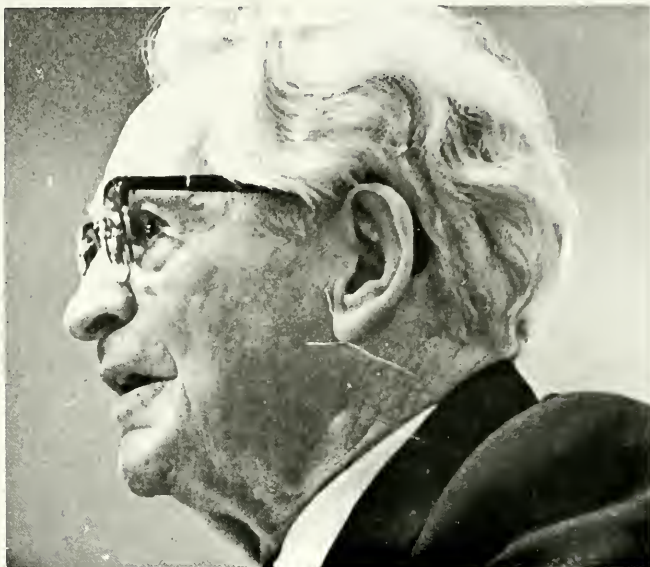
ON COMMUNISM

Statement concerning the position of the Church on Communism, made by President David O. McKay at the General Priesthood Session and read by his son, Robert R. McKay.

IN order that there may be no misunderstanding by Bishops, Stake Presidents, and others regarding members of the Church participating in non-Church meetings to study and become informed on the Constitution of the United States, Communism, etc., I wish to make the following statements which I have been sending out from my office for some time, and which have come under question by some Stake authorities, Bishopricks, and others.

Church members are at perfect liberty to act according to their own consciences in the matter of safeguarding our way of life. They are, of course, encouraged to honour the highest standards of the Gospel, and to work to preserve their own freedoms. They are free to participate in non-Church meetings which are held to warn people of the threat of Communism or any other theory or principle which will deprive us of our free agency or individual liberties vouchsafed by the Constitution of the United States.

The Church, out of respect for the rights of all its members to have their political views and loyalties, must maintain the strictest possible neutrality. We have no intention of trying to interfere with the fullest and freest exercise of the political franchise of our members under and within our Constitution which the Lord declared, "I established . . . by the hands of wise men whom I raised up unto this very purpose," and which, as to the principles thereof, the Prophet Joseph Smith, dedicating the Kirtland Temple, prayed should be "established forever." The Church does not yield any of its devotion to or convictions about safeguarding the American principles and the establishments of government



under Federal and State Constitutions and the civil rights of men safeguarded by these.

The position of this Church on the subject of Communism has never changed. We consider it the greatest Satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth.

In this connection, we are continually being asked to give our opinion concerning various patriotic groups or individuals who are fighting Communism and speaking up for Freedom. Our immediate concern, however, is not with parties, groups, or persons, but with principles.

The entire concept and philosophy of communism is diametrically opposed to everything for which the Church stands—belief in Deity, in the dignity and eternal nature of man, and the application of the Gospel to efforts for peace in the world. It is militantly atheistic and is committed to the

destruction of faith wherever it may be found.

The Russian Commissar of Education wrote: "We must hate Christians and Christianity. Even the best of them must be considered our worst enemies. Christian love is an obstacle to the development of the revolution. Down with love for one's neighbour. What we want is hate. Only then shall we conquer the Universe."

On the other hand, the Gospel teaches the existence of God as our Eternal and Heavenly Father, and declares: "Him only shalt thou serve."

Communism debases the individual and makes him the enslaved tool of the state, to whom he must look for sustenance and religion. Communism destroys man's God-given free agency.

No member of this Church can be true in his faith, while lending aid, encouragement, or sympathy to any of these false philosophies; for if he does, they will prove snares to his feet.



FRONT COVER: President Hugh B. Brown, of the First Presidency, pictured outside the Norwich Chapel with the Branch President, Elder Kenneth Warren. (See story, page 178.)

Millennial STAR

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Proud heritage

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RIGHTEOUS womanhood is next to Godhood. The most divine responsibility and blessing that can be given to any of God's children is to be allowed to participate with Him in the creative process. Women are given this wonderful privilege in direct partnership with God. They assist Him in His great plan of salvation by bringing His spiritual children into mortality and by teaching and guiding them back into His presence.

In the Church of Jesus Christ of Latter-day Saints, women have always occupied a position of equality with men. Soon after the organisation of the Church in 1830, women were given the right to vote on all matters of Church procedure and on the support of all officers in the Church. Organisations were also soon formed within the Church which enabled women to assume positions of leadership, to exercise every gift of grace of womankind, to develop their talents and to enlarge their knowledge and powers.

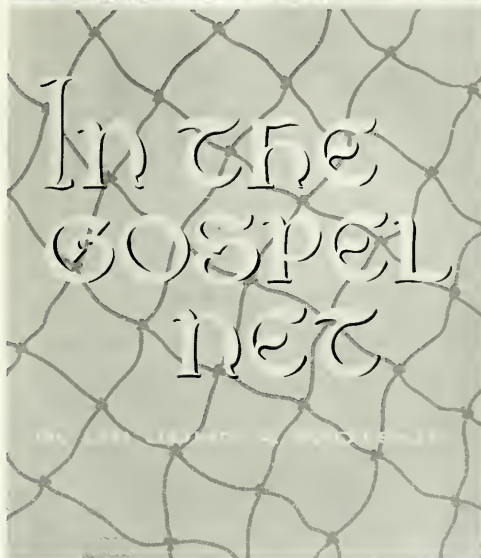
With the restoration of the Gospel to the earth the light of truth has spread in all directions. Woman's position is again being exalted to the level where it was in the days when Adam and Eve walked side by side and were sealed together, eternally, by the Almighty Himself. The beautiful principle of the eternity of the marriage covenant as sealed with the power of the holy priesthood, long lost to the world, is once again spreading throughout the earth. The authority given by the Saviour to His apostles when He bestowed upon them the power that whatsoever they should bind on earth should be bound in heaven and when He instructed them that what God hath joined together, let no man put asunder is once again sanctifying the relationship between man and woman and elevating it to the divine level intended by God.

Through modern revelation we know that righteous women share equally in all of the blessings available to righteous men. The keys that open the doors to these blessings are worthiness and righteousness.

Women can be justly proud of their heritage. As they build their lives on the foundation of virtue, truth and light they may become inheritors of eternal life and of a divine partnership with God.

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IN THE GOSPEL NET

by John A. Widtsoe

When the Master sought potential apostles, He found them fishing. Thereafter, their charge was to be fishers of men.

"In the Gospel Net" is the story of a woman, Anna Widtsoe, who tossed by the waves of mysterious fate was caught in the gospel net, and carried into a far country, where, through the possession of eternal truth, she and her family found unbounded happiness.

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Teaching is no mere job. It is a sacred calling, a trust
of the Lord Himself under a

'Feed my

Teaching is no mere job. It is a sacred calling, a trust of the Lord Himself under the divine unjunction, "Feed my sheep." For the teacher who has caught a glimpse of her real responsibility, there is no indifference, no eleventh-hour preparation, no feeling of unconcern about the welfare of her pupils between lessons. For her there is constant inspiration in the thought, "To me is given the privilege of being the cupbearer between the Master and His children who would drink at His fountain of truth." 1

The above paragraph could describe the feelings of a young woman who stood at the doorway of opportunity. Although a troubled look was in her eyes, her lips were smiling and her cheeks were glowing with the inner warmth which comes only when true joy and great happiness are manifest. She had been asked to be a teacher! She would teach children the gospel. She would teach them the stories of Jesus and His love for them. But her troubled eyes reflected her responsibility. Where did she begin? How do children learn? Could she teach so that their behavior would be changed?

Thoughts tumbled haphazardly in her brain as she contemplated the task which was before her. She didn't want only to entertain the children and keep them quiet. She wanted to fulfill a sacred trust—to help children to live the gospel. With a prayer on her lips and a desire to succeed in her heart, she begun to prepare her first lesson.

At one time or another, each of us has had this feeling of having received a sacred trust. Each of us has had the desire to teach, to instruct, to inspire others with the word of the Lord. How is this accomplished? The success of our teaching depends in a large measure on our preparation. If we would change the lives of those who attend our



divine injunction...

sheep'

by Eileen R. Dunyon

classes, we should follow a basic pattern in our lesson preparation. The following steps are essential.

1. If you are not familiar with the lesson book, read it all the way through. The only way to know the material that the course covers and to understand the author's point of view is to read the entire book. If you are aware of the lesson material which follows in subsequent lessons you can build towards it.
2. Pray to our Heavenly Father that He will guide your thoughts and inspire you during your lesson preparation.
3. Read the lesson that you will give the next time you meet with the class.
4. Close your book and think about the lesson which you have read. It is surprising how many good ideas will come into your mind when you concentrate steadfastly on a given subject.
5. Talk about your lesson to your family and friends. This will uncover many additional ideas. Write these ideas down so they will be available when you begin final lesson preparation.
6. Think about the visual aids you could use with this lesson. Plan to use **one** visual aid with every lesson. Remember: "A picture is worth a thousand words." Prepare your visual aids.
7. Read and re-read your lesson until you know the **one** main idea which the lesson teaches. Make sure that every illustration, every story, every point used will further develop this one idea.
8. Write out a brief plan telling how you will proceed with the lesson. You should know: (a) How you will start

the lesson; (b) The order in which you will use the stories, games, incidents, songs, etc. which the lesson contains; (c) When you will have class members participate in the discussion; (d) When you will use your visual aid; (e) How you will clinch the lesson and check up on what has been learned.

9. Tell the lesson aloud. You do not need an audience. Verbalize the lesson to yourself as though you were giving it to the class.
10. Plan not to use your lesson book when you teach the lesson.
11. Plan to go to the meeting house early enough to see that your room is in readiness. The chairs are arranged, you know where to place your visual aid, and the room is as comfortable as you can make it.
12. Pray just before you go that you may be divinely guided in your presentation. In the "Doctrine and Covenants," Section 42 we read, "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." The "Book of Mormon" further emphasises the need of the Spirit. In 2 Nephi 33:1 we read, "... when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth in unto the hearts of the children of men."

What a great responsibility teaching is! What a wasted opportunity if you should fail to take full advantage of it. What a satisfying privilege to help some of our Heavenly Father's children find their way back into His presence!

Go ahead and teach. You can succeed if you prepare. With the help of our Father in heaven—you cannot fail!

1. Bennion, Adam S. "Principles of Teaching".



President Brown dedicates Norwich Chapel

ELDER HUGH B. BROWN, First Counsellor to President David O. McKay, dedicated the Norwich Chapel on Sunday, April 24, in an impressive service at which nearly 1,000 members and friends from all over the British Mission and London Stake were in attendance.

President Brown returned to England especially for the dedication, for when he was a missionary in this country some sixty years ago he spent a great part of his two years' service proselytizing in and around the Norwich area.

At that time he would have met with the Norwich Branch members in some strange places for their Sacrament meetings. The Norwich Branch has had a varied history which extends back for well over a century. Early records show that the Branch had a small

meeting house in St. Paul's Opening before 1854. Since that time the Branch members have met in various places, including a room above some stables, and another room over a wine shop. In 1927 the members began to meet in the more well-known chapel in Park Lane.

Construction on the new chapel commenced in April 1962 under the direction of Building Supervisor Walter Stewart. It was completed in January 1965.

Norwich has long served as the focal point of the Church in the Norfolk area. In earlier years, as the Church was developing strength in England, it served as the conference headquarters for all of East Anglia. It is now the district headquarters for the branches in Norwich, Great Yarmouth, Lowestoft, and King's Lynn.



Top left: Members and friends from the British Mission and London Stake fill the new Norwich Chapel for the Dedicatory Service.

Above: President Hugh B. Brown speaking to the congregation before offering the dedicatory prayer.

Left: President Brown with the Norwich Branch President, Elder Kenneth Warren.



Above Girls of the South-West British Mission seen in the Downend Chapel, Bristol, on March 26, when the Gloucester and Bristol Districts held their YWMIA Honour Night. This was one of the largest Honour Night attendances in the mission so far, 150 girls receiving their awards.

All-British MIA Football League

PRELIMINARY matches have already been played in the first move of the organisation of an All-British MIA Football League, and the First-Round of the competition will have been completed by June 11.

The formation of the League is the result of numerous requests from members of the Church all over the country, who have asked for some form of competitive sports meeting between the Stake and Missions of the British Isles. The Central Committee for the MIA in this country — Brian West, as chairman, with Tom Hezel-tine and President Ray H. Barton, as committee members—checked through these requests, with the result that the League is now under way and the

Mark E. Petersen Cup is the prize.

Trial games within the branches and districts are already being played. From these matches, each Stake and Mission will select 11 men, plus four reserves, to represent their Stake or Mission in the League.

The First-Round of the competition will have been played off by June 11; the Second-Round by July 2; the Semi-Finals by July 16; and the Final will be played on July 23. It is hoped that the Final will be played on a professional ground, centrally located so that members of the Church from all over the country will be able to see the Final.

The First and Second Rounds are played on a "home" and "away" basis,

Bristol Mormons -basketball champions

and the aggregate score of the two matches will decide the winner. The Semi-Finals will be played on neutral grounds, and there will only be one game.

The rules of the competition set out that all players must be members of the Church of Jesus Christ of Latter-day Saints; they must be 16 years of age or over; current FA rules will be followed. In the event of a level score at the end of the matches, extra time of 15 minutes each way will be played until a result is reached. The home

team is expected to furnish all the playing facilities.

FIRST-ROUND FIXTURES:

London Stake v. Central British Mission.

South-West British Mission v. British South Mission.

Manchester Stake v. Irish Mission.

North British Mission v. Sunderland Stake.

Scottish Mission v. Glasgow Stake.

Byes: Leeds Stake, Leicester Stake, British Mission.

AN enthusiastic sports reporter on the "Western Daily Press" wrote recently ... "Bristol Mormons exhibition match at RAF Locking against a representative team from West of England stations proved a fitting climax to a season during which the Mormons' team have accelerated the promotion of local basketball beyond all recognition."

A few days later a letter was hastily mailed to the South-West British Mission Home in Bristol. It read ... "A friend of mine was presented with the 'Book of Mormon' when he played your basketball team. After reading a few chapters, I found a contentment I have never before experienced. Could you, please, send me information about the Church of Jesus Christ of Latter-day Saints."

These two "reports" reflect above all else the good results that have been produced wherever the Bristol Mormon basketball team has played.

Organised last July under the direction of President Ray H. Barton and Elder Joseph Moore, the team captain, the Bristol Mormons have amassed a record of 37 wins and 1 loss during the course of just one season. The single defeat was at the hands of the English National champions and England's European Cup representatives, the Aldershot Warriors. The Bristol Mormons were beaten after battling all the way through to the semi-finals of the National Championships in London.

The Bristol Mormons began the season slowly on the public opinion polls, because of their race-horse



The Bristol Mormons in action ... Elders Raymond Jenson (in the foreground) and Larry Shaffer going up for a rebound.

Top picture: The Bristol Mormons, left to right, Rolan Senior, Dennis Johnson, Dennis Engle, Robert Fotheringham, Stanley Richins, Larry Shaffer, Raymond Jensen and Louis Johnson.

Centre picture: Elder Fotheringham and President Barton with the Bristol Basketball League Challenge Trophy.

Lower picture: Relief Society sisters of the Cornwall District pictured at the district Gold and Green Ball.

style of play. But after ten games with 100-plus scores, the local basketball fans began to ask "Where and when do you play next?"

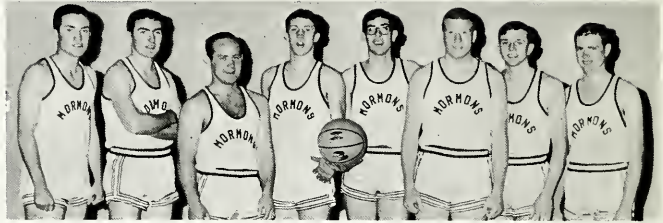
For a game against St. Paul's College in Cheltenham, the students had filled the 200-capacity gymnasium 45 minutes before the tipoff. In fact they cheered nearly as loudly for the Bristol Mormons as they did for the home-town favourites. Later the Mormon team learned that they had been billed as "the best in England" ... hence the enthusiasm!

After the 126-61 victory, both teams were thunderously applauded for nearly two minutes. As the missionaries eventually left the court, the Cheltenham players stood at the exit and in a magnificent display of sportsmanship, joined in the applause until all of the Elders had disappeared into the showers.

At Birmingham, after the Old Nor-tonians had been defeated 99-81 in the quarter-finals of the National Championship, a local referee commented, "I've never before witnessed such good, fast, hard play by such young, clean-cut lads. In fact, they almost had a spiritual quality about them."

In a local Bristol League the team has walked away with the season's honours — and a fine trophy for the Mission Home. In Exeter recently, the Bristol Mormons were asked to play in an 8-team all-day tournament. After piling up scores of 88-27, 93-25, and 101-49 against such teams as HMS Drake and Cardiff University, the team brought home more trophies.

Probably the greatest reward, however, has been to watch the Holy Ghost touch the hearts of others. At the end of each game, copies of "The Mormon Story" have been presented to the opposing team's coach and outstanding player, and each Bristol



Mormon presented a "Book of Mormon" to his opponent.

As corny as it might seem, these books have changed hands many times and countless seeds have been sown. Upon inquiry at St. Paul's College in Cheltenham, one player apologised for not having finished reading the "Book of Mormon." There had been a drive, he said, to have everyone who attended the game read it. "I did read up to Jacob, though," he added, "and will have it all polished off when I can get my own copy of the book back again!"

The atmosphere in Bristol basketball circles has changed dramatically during the course of the season. At first cold, the general reception has warmed up with the friendship and good sportsmanship shown by the Bristol Mormons.

Newspapers throughout the south-west of England have all carried pictures and cover-stories, which have provided valuable advertising for the Church. Many missionaries, while introducing themselves at the doors, are met with, "Oh, you've got the basketball team I often read about ... come in and tell me about it."

The current season will end with a televised match in Weston-super-Mare against an RAF All-Star team. Perhaps this game will be the means of opening up doors of houses and avenues of inquiry in new areas.

And this, after all, is the whole purpose.

CAN YOU WRITE A PLAY

Turn to page 202
for further details



The new Aberdeen Chapel.

Southern Counties Choir festival

ON July 23, the Mormon Southern Counties Choir of the British South Mission will be presenting a Music Festival in the Luton Chapel.

The Festival itself, will be competitive and will be open to all members of the Mission, but the main feature of the programme will be the appearance of the Choir.

The Southern Counties Choir was started in September of last year, when a meeting was held in the Reading Chapel for all members of the British South Mission who were interested in music and would be willing to participate in choral work.

From this meeting Brother Allen Cannon was selected as Choir President and Frank Clifford as Choir Director.

The first move in the formation of the Choir was an instruction sent out from this meeting to all Branches in the Mission to start weekly choir practices in preparation for a Christmas Music Festival.

Eleven Branches produced 70 members, who sang a selection of Christmas carols and hymns.

Immediately after the Christmas Concert, which was an outstanding success both from the point of view of combining Branch choirs into one large Mission Choir and from the standard

of the singing, preparations were made for an Easter Festival ... but this time Brother Cannon and Frank Clifford were determined to improve the standard of performance and add a finished polish to the Choir's efforts.

The Easter Festival was a revelation. The choir's performance had improved out of all recognition, and there was a spirit among the members that lifted their singing up. They had a full day of grinding rehearsals, and then presented a fine programme to a full chapel at Crawley.

Now they plan to go a step further. The Music Festival at Luton on July 23 is the first step, by which they hope to glean more talent from the Mission. From out of all this talent, the Choir Directors are planning to form a group within the choir of some 25-30 singers who will be trained as a concert choir. Entry will be by audition.

This concert choir will then work towards the end of singing publicly throughout the Mission, and, possibly, make recordings.

An interesting point arising from this ... some of the members of the Mormon Southern Counties Choir are not members of the Church, but they have, of course, become interested through singing with the choir.

Heard General Conference on the phone

AN interesting sidelight to the recent Annual General Conference in Salt Lake City comes from Scotland.

About 40 members of the Church in Inverness and Elgin, who were unable to make the 3½-hour trip to Aberdeen to listen to the direct-wire broadcast from Salt Lake, arranged with the telephone people for a regular telephone connection from Aberdeen to Inverness during the time of the conference broadcast.

The missionaries in Inverness, using their tape recorder, picked up the conference broadcast from the telephone, and using the recorder's loud-speaker system they gave the saints assembled at the Inverness Chapel a clear reception of the four hours of conference. The saints and missionaries paid approximately £8 for the use of the telephone, long-distance service. They report that the reception was excellent and they were thrilled with the voice of the Prophet and other general authorities.

Other branches throughout the country were luckier than Inverness, in that they were able to have a direct link with Salt Lake, and York Branch report a congregation of about 220 members in their Chapel for the two sessions of Conference broadcasts.

*

ROUND AND ABOUT

A change has been made in the Branch Presidency at East Hull. This is due to the move of President Brown to Skidby. The new president of East Hull Branch is Brother William H. Brittan, who was one of Brother Brown's counsellors. President Brittan has chosen as his two counsellors, Brothers Cyril Laybourne and Graham Barber.

* * *

Boys of the Beverley Branch have added boxing to their list of sporting



The "Missionaries" of the Central British Mission, who recently took over a complete Sacrament meeting in the new Northampton Chapel, where they gave the talks and harmonised the hymns. It was a relaxing evening for the local members, who were thus relieved of having to provide speakers.

activities. This is being organised by Brother Driscoll, who was at one time an amateur boxing champion. Five-a-side football and volleyball are two of the other sports enjoyed by these MIA youngsters.

* * *

The first wedding to take place in the South Shields Chapel was the marriage of Brother John Turner and Sister Josephine Meilak. Brother Turner is 2nd Counsellor in the South Shields Bishopric, and his bride is 1st Counsellor in Ward YWMIA. Outside the Church, Brother Turner is a research chemist.

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GOD USES BABIES NOT BATTALIONS

by Elder Spencer W. Kimball

ABOUT fifty years ago, Mr. F. M. Bareham wrote the following:

"A century ago men were following with bated breath the march of Napoleon and waiting with feverish impatience for news of the wars. And all the while in their homes babies were being born. But who could think about babies? Everybody was thinking about battles.

"In one year between Trafalgar and Waterloo there stole into the world a host of heroes: Gladstone was born in Liverpool; Tennyson at the Somersby Rectory, and Oliver Wendell Holmes in Massachusetts. Abraham Lincoln was born in Kentucky, and music was enriched by the advent of Felix Mendelssohn in Hamburg."

And we might add, and Joseph Smith was born in Vermont, four years earlier.

Quoting Bareham further:

"But nobody thought of babies, everybody was thinking of battles. Yet which of the battles of 1809 mattered more than the babies of 1809? We fancy God can manage his world only with great battalions, when all the time he is doing it with beautiful babies.

"When a wrong wants righting, or a truth wants preaching, or a continent wants discovering, God sends a baby into the world to do it."

While most of the thousands of precious infants born every hour will never be known outside their own neighborhoods, there are great souls being born who will rise above their surroundings. We see with "... Abraham the intelligences that were organised before the world was; and

among all these there were many of the noble and great ones, ..." and we hear the Lord saying:

"These I will make my rulers. ... Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:22-23.)

He commanded Adam: "Be fruitful and multiply, and replenish the earth, and subdue it." (Gen. 1:28.)

And the Psalmist sang:

"Lo, children are an heritage of the Lord. ... Happy is the man that hath his quiver full of them. ..." (Psalm 127:3, 5.)

Regarding these "Men of the Hour," Carlyle said:

"The most precious gift that heaven can give to the earth; a man of genius, as we call it; the soul of a man actually sent down from the skies with God's message to us."

What mother, looking down with tenderness upon her chubby infant does not envision her child as the President of the Church or the leader of her nation! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One mother gives us a Shakespeare, another a Michelangelo, and another an Abraham Lincoln, and still another a Joseph Smith!

When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are "running to and fro, seeking the word of the Lord and cannot find it"—when clouds of error need dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born.

Just a few scattered neighbours in a hilly region in the backwoods even know that Lucy is expecting. There is no

The Church in a Woman's Life

Sixth in the series 'THE CHURCH AND YOU'

prenatal care, nor nurses; no hospital, no ambulance, no delivery room. Babies live and die in this rough environment and few know of it.

Another child for Lucy! No trumpets are sounded; no hourly bulletins posted; no pictures taken; no notice is given; just a few friendly community folk pass the word along. It's a boy! Little do the brothers and sister dream that a prophet is born to them; even his proud parents can little suspect his spectacular destiny. No countryside farmers or loungers at the country store, nor village gossips even surmise how much they could discuss, did they but have the power of prophetic vision.

"They are naming him Joseph," it is reported. But not one knows, not even his parents, at this time, that this infant and his father have been named in the scriptures for 3500 years, named for and known to their ancestor Joseph, the saviour of Egypt and Israel. Not even his adoring mother realises, even in her most ambitious dreaming and her silent musings, that this one of her children, like his ancestor, will be the chief sheaf of grain to which all others would lean and the one star to which the sun and moon and the other stars would make obeisance.

He will inspire hatred and admiration; he will build an empire and restore a church—the Church of Jesus Christ. Millions will follow him; monuments will be built to him; poets will sing of him; authors will write libraries of books about him.

No living soul can guess that this little pinkish infant will become the peer of Moses in spiritual power and greater than many prophets before him. He will talk with God, the Eternal Father, and Jesus Christ, his Son, and angels will be his guest instructors.

His Vermont contemporaries know not that this little one just born will live as few men have lived, accomplish what few men have accomplished, and die as few have ever died, in his own sacred blood in a prison at the hands of assassins as a martyr to everlasting truth!

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.
"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sovereign will."

—William Cowper.

During the unfolding of this Smith-flower; during the brief ripening years of this fruit of the loins of that other Joseph of Israel, the world is preparing for the greatest event since the Meridian of Time. The triplet infants, Liberty, Freedom, and Justice, are contending for life; a small colonial nation is struggling to its feet; the people from many lands, squirming in the "melting-pot," are firming up, suffering labour pains toward the birth of a divine new programme, "a marvellous work and a wonder," the restoration of the gospel in all its far-reaching detail.

"We fancy," said Bareham, "God can manage his world only with great battalions, when all the time he is doing it with beautiful babies."

Marriage for eternity

by Dr. Gerrit DeJong

MARRIAGE, as ordinarily contracted in the world, is usually a contract or agreement between a man and a woman prescribed and regulated by state or church, or both, which ends upon the death of either party to the contract. The wording of the marriage ceremony specifically stipulates the temporality of such a contract. In all too many cases such marriage contracts are broken or disregarded long before death. Marriage should not be taken lightly, however, for it is an eternal principle ordained of God, upon which the very existence of mankind depends, and without which, properly lived, there can be no eternal progress in the Kingdom of God.

In these days the Lord has given to the Church explicit instructions in relation to this sacred principle, so essential to the happiness of man. There is in the Church of Christ a ceremony which gives to the covenanting parties blessings that do not end with death. This type of marriage is ordained to be everlasting and the foundation for eternal exaltation. In Section 132, verses 15, 16, and 19 of the Doctrine and Covenants we read the following unambiguous regulation:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

Therefore, when they are out of the world they neither marry nor are given in marriage; . . .

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed upon them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood . . . it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness, and a continuation of the seeds forever and ever.

"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory." (Documentary History of the Church, Volume 5, page 391.)

All true Latter-day Saints who have been married for all eternity look forward to receiving the blessing of eternal increase. It would be difficult for such persons to harmonize those expectations with the rather popular practice of delaying, restricting, or preventing the birth of children. Young Latter-day Saints who marry and refuse while in this life to "be fruitful and multiply," cannot reasonably hope that the Lord will bless them with offspring after they shall have left this existence.

The late President Joseph F. Smith was outspoken on this matter. To the mothers in the Church he once said: "I regret, I think it is a crying evil, that there should exist a sentiment or a feeling among any member of the Church to curtail the birth of their children. I think that is a crime wherever that occurs, where husband and wife are in possession of health and vigour and are free from impurities that would be entailed upon their posterity. I believe that where parents undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice." (Relief Society Magazine, Volume 4, page 318.)

What are the requirements for those who would contract such a marriage which carries through death into eternity? First of all, both the man and the woman must be faithful members of the Church in order to be recommended to the House of the Lord by the proper authorities. Further, the man usually has progressed through service in the Lesser or Aaronic Priesthood and must hold the Higher or Holy Melchizedek Priesthood. Finally, both the man and the woman must have received the covenants of the endowment ordinance, in order to learn of the sacredness of the sacrament of marriage, the possible eternality of family relationships, and the glory of godhood in store for those who have their union recognised and approved by the Lord.

Such an exalted view of the marital relation could only influence for good every thought and act of those who contemplate entering it. Faithful young Mormon men and women preparing for such a holy union naturally acquire a deeper sense of responsibility in entering upon marriage. When the promises and covenants that are made between husband and wife are regarded as eternal bonds, only permanence is expected, wished for, and worked for, and carefully thought-out resolutions to stabilise and safeguard happy marital relationships are made. Under such conditions the mutual faith and trust between husband and wife are immeasurably heightened, and the love they have for each other is considerably strengthened.

Only thoughtful and sober planning and preparation could usher in a temple marriage rightly understood. The young men and women who consciously prepare for temple marriage weave many excellent and strong threads through their pattern of life. Among these desirable qualities are sexual purity, social conduct entirely above any reasonable reproach, and, psychologically, a condition of mind that is directed toward the deeper meanings and purposes of marriage. To be able to obtain a recommend for admission to a temple to participate in ordinance work, if it were nothing more, would already be proof that the applicant has made significant strides toward keeping his pattern of daily conduct on a high plane. For such a recommend indicates that the Bishop and Stake President or Mission President who signed it are satisfied that the applicant is thoroughly worthy to receive the high blessings to which he aspires. Approval by these church officials represents strong community and religious ideals and beneficial social pressures. Hasty, ill-advised, and "trial" marriages are practically impossible under such circumstances.

When a temple marriage is contracted, the young couple receives further help from the intrinsic beauty and dignity of the marriage ceremonial and the surroundings in which it is solemnised. In addition to requiring resolutions and covenants which tend to make the new union sacred and permanent, the impressive ceremony helps to create mental attitudes that produce happiness and courage for the newly wedded couple and all those who are interested in them. It goes without saying that "celestial marriage" at once obviates some of the serious difficulties that so often threaten the ultimate happiness and contentment of a new couple: Marrying a person of a different faith is impossible in a marriage for "time and eternity"; marrying a person of radically different ideals in life is also less likely to occur in a temple marriage; significant deviations by the one from the mental, social, and moral standards of the other are less likely to occur.

With the sacredness of the marriage contract so definitely impressed on its members, the Church records should show that temple marriages are less frequently dissolved by divorce than are other types of marriage. This is actually the case. " . . . the Mormon part of the [Utah] population tends to have a higher marriage and a considerably lower divorce rate than the non-Mormon part," wrote Harris and Butt in their *Fruits of Mormonism*, page 115. "The

Mormon Church records indicate the Latter-day Saints have a marriage rate exceeded by very few other sections in the United States, and a divorce rate which is lower than all but four states. The divorces from temple marriages are fewer in proportion to the marriages than perhaps any other large group of people in the United States."

Strangers to the idea of the possible eternity of a marriage covenant are usually somewhat startled when they first hear of it. This is naturally to be expected, since the world has largely grown accustomed to thinking in terms of a termination of all such bonds at death. But surely, it is reasonable to prefer marriage for eternity to marriage for time only; that is, marriage for any specified length of time.

For instance, how would a well-reared young woman react if the suitor for her hand were to propose marriage for, say, one year? She would undoubtedly be shocked by the suggestion, if not completely disgusted. Would it have helped her outraged feelings if the proposal had been for five years? Of course not. The suggestion that a young man and woman become husband and wife for any specified length of time seems in itself to be incompatible with the very underlying idea of marriage. Then what shall we think of a proposal to marry until death overtakes one of the contracting parties? At best a man and woman can expect to offer each other companionship for from twenty-five to fifty years. A marriage for life only, therefore, is intrinsically of the same order as one for any specified length of time.

Men and women have not always had, and do not even now in many countries have, the opportunity of beginning life together under the new and everlasting covenant. Those of us who desire to marry in the House of the Lord for time and eternity should see to it that we shall be qualified and worthy 'in every respect when the time comes. As good as the record of marital relations in the Church is, it would perhaps not be inappropriate to observe that domestic difficulties experienced by some are chargeable, in part at least, to indifference to the Lord's requirements concerning marriage and other matters. Blessed indeed is a Latter-day Saint couple that uses an eternal partnership under the everlasting covenant as the foundation for the building of peace, happiness, virtue, love, the eternal verities of life now and forever.

All Latter-day Saint fathers and mothers should see to it that they teach their children early in life about the sacredness of the marriage covenant. They should impress upon them that in no other way than by honouring the covenants of God, among which the covenant of eternal marriage is one of the greatest and one of the most important, can they obtain the blessing of eternal life. If they receive this ordinance and other blessings of the House of God, they are promised a fulness of knowledge and power, and they shall return to the Father's house, not as servants, but to claim their inheritance as sons and daughters of God. Their glory and exaltation shall have no bounds, "all things are theirs . . . and they are Christ's and Christ is God's. And they shall overcome all things." (Doc. and Cov. 76:59-60.)

The Gospel in my life

by Sally Brown

A FEW years ago, I had an opportunity of hearing Apostle Henry D. Moyle speak in Glasgow. He related an incident which occurred while he was travelling by train to an appointment in connection with his work as a lawyer. During the course of conversation with a young fellow-traveller, he was asked the question, "Who are you?" The reply he gave this young man impressed me so deeply. He did not say, "I am an eminent lawyer," or even, "I am an Apostle of the Lord Jesus Christ," but he said simply, "I am a Mormon."

Now, this was not the point of Brother Moyle's story, but the absolute selflessness of this remark struck me so forcibly that I decided I could not do better than try to follow the example of this great man, to make my religion so much a part of my life that I should forget "self" in service to the Lord.

This is what the Gospel means to me. I am so very grateful for all the opportunities I have had to serve in the Church. Working first in Primary and now in Relief Society has done so much to help me in rearing my family. The inspired lessons given at the weekly meetings of these two wonderful auxiliaries have helped me to become a better wife, friend, and mother. What finer standards can we set for our children than those laid down for us by the true Church of Jesus Christ! It is a great joy to me to see our children grow and develop in the Gospel. It is a great responsibility we have as parents, and many times I have feared for them; but with every problem that arose, the

answer could be found in the teachings of the Lord and his Church.

The Relief Society has been one of the strongest influences in my life. Knowledge gained from participation in this organisation is, to me, most astounding. As previously mentioned, I have been inspired to become a better person myself and to help my children become better children of the Lord and citizens of the earth. As the Prophet Joseph Smith said, "Teach them (children) correct principles and they govern themselves." Almost three years ago, our eldest daughter left home to begin nurse's training in Edinburgh. Our elder son's work took him to Nottingham for a year. How thankful we were for the training they had received in the Church and in the home. We felt confident that no matter where they went or with any company they kept, they would uphold the standards of the Gospel in being "honest, true, chaste . . ."

There is comfort having the Priesthood in our home. Just recently, my husband and our children had the privilege of going to the Temple to be sealed for time and all eternity. This has proved to be a very great strength and blessing to us. I can almost see the growth we have made since then. I feel we are so much closer now to one another and to our Father in Heaven. How blessed I am to have this good man for my eternal companion and how blessed we are in our family. We thrill to see our sons bless and pass the sacrament, to know our little girls take part in Sunday School, and to kneel together in family prayer.

One of the greatest principles of the Church to me is that of Eternal Progression. I am so thankful for the knowledge of the Gospel that I have gained and for the realisation that I have yet so much to learn." What joy and happiness there is in gaining knowledge and an understanding of the things of God. "I feel like a child, who playing by the sea shore has found a few bright coloured shells and a few pebbles, while the vast ocean of truth stretches out almost untouched and unruined before my eager fingers." Learning comes daily as I continue to study the Gospel.

Through becoming a member of the Church of Jesus Christ, I have learned the power of prayer. I thrill with the knowledge that God lives and that he hears and answers our prayers.

Four years after joining the Church in Dundee, Scotland, my husband received a letter offering him a job in Fife-shire. Although the pay and conditions were much superior to his employment at that time, we both dismissed the letter without much thought because there was no Branch of the Church in Fife-shire. A few months later, another letter came, offering the same job. My husband was thoughtful about it and decided he would go and find out more about it. On his return, he told me he thought we should take the job. I did not feel at all happy about this. I said I would go anywhere in the world he asked me to go so long as there was a branch of the Church near; but I could not live without the Church! We argued a bit . . . and I cried a lot at the thought of leaving my wonderful friends in Dundee. Then, rather belatedly, I decided to pray about it (confident that the Lord would not want us to leave the Branch in Dundee). As soon as I had prayed, I knew that

To one such as I...

.....the Gospel means
Gladness, and freedom
from world cares, anxiety
and sin;
Rest for the weary, and
Peace for the troubled heart,
Faith,
Hope,
and Charity,
Radiance within

To one such as I,
the Gospel means
Progress
for all who are
active and yearning of soul.
For those who overcome
Satan's
cares, snares and pitfalls,
shall, indeed, attain
that most glorious goal.

To one such as I,
the Gospel means
all things
Sublime and
Irradiant,
Effulgent and wise;
its manifold blessings are felt
by all nations, for
Christ is the Author,
and Heaven the Prize.

The Gospel means
Hope,
within reach of the
poorest,
the richest, the highest
the dregs of mankind;
The blind, maimed,
deaf and useless,
the young and the aged,
shall hear the Glad Gospel,
and Truth shall they find.

Sylvia Neale

Northampton Branch

the Lord wanted us to go to Fife. I felt at peace and we began our preparations to move.

We left Dundee on December 28, 1956, and settled in Glenrothes. For the next two years we had a little Home Sunday School with our children where I taught them from the manual "What it means to be a Latter-day Saint." We lived the Gospel to the best of our ability. We put our tithing away in a tin box each week to be collected when we had a visit from the Elders or to take to Dundee when we managed to visit there (which was not very often since our family had increased by two in those two years).

"Why did the Lord want us to come to this place," I wondered. Then one weekend we attended a Scottish District Conference in Glasgow. After the final session, I felt strongly impelled to speak to President T. Bowring Woodbury, the British Mission President. I asked him if we could have missionaries in Glenrothes. He said he would find out what the situation was there and if favourable, we would have some missionaries.

Missionaries arrived at our home the following Friday. We were overjoyed! We began by holding Sunday School in our home. In a short while, our living room just wasn't big enough to hold everyone. We hired a room in a hall and from then on the membership increased steadily. The missionaries moved to Kirkcaldy and in October of the following year, we were organised into an independent Branch of the Church. My husband was Branch President. I was Relief Society President.

The Church has grown so much here. There are now four branches in Fifehire! We now meet in our own beautiful, newly constructed Chapel. We still thrill at our crowded premises because we know it means the Lord's Kingdom is growing. We are blessed to be a part of those labouring to prepare for his Second Coming in these latter days.

I am so thankful for this wonderful blessing we have had of seeing and taking part in the building of the Kingdom here in Scotland. God hears and answers our prayers and leads his children. I have a burning testimony to the fact that we have a work to perform in this part of the vineyard. We love our land and people and know this is where the Lord wants us to be—this is where we shall find our blessings. The Lord needs all members of his Church to remain in our own lands to strengthen our branches. I love the Gospel, the Lord, and I am so grateful for all the Church has done for me and my wonderful family. I pray we all might continue in his service, see our children fulfill honourable missions as they (and we) desire and know is essential. I love the work of the Master and am thankful for all the joy, happiness, and rich life having the Gospel has afforded me. We have been promised we shall "prosper in the land if we but keep the commandments" of the Lord; I pray that this may be our lot.

THE AUTHOR:

Sister Sally Brown is the wife of Henry Brown, President of the Kirkcaldy Branch in Fifehire. She is the mother of four children, and President of the Branch and Dundee District Relief Society.

By love and example

by Ida Fenwick

I AM always being asked what it has been like over the years being married to a man who is not a member of the Church of Jesus Christ, and having the task of bringing up the children in the Church by myself.

Before my husband and I were married, and realising the problems that would arise by marrying outside the church, I explained to him that I would like any children we may have to be brought up as Latter-day Saints. Not having any religious leanings of his own, he readily agreed.

When my first child, a son, was born, my mother-in-law objected when I wanted him blessed in the church. One evening, when my husband arrived home from work I was very upset. My husband told his mother quietly but firmly of the promise he had made concerning the children, and that he intended to keep that promise. He has always kept his word. By the time my daughter was born, seven years later, my mother-in-law was quite friendly towards the church.

I have had no problems with regards to attending church on a Sunday. I was able to cook my husband a dinner and then go to Sunday School with the children. Fortunately Sunday School did not start until 2.30 p.m. While we were at Sunday School my husband used to go fishing or sailing.

I have always followed the example set by my own parents. They had a large family and each Sunday we all went to Sunday School and Sacrament service together. From the time that my own children were born I have always taken them with me, walking long distances with

them in the pram. My son was just a baby when my husband was conscripted into the R.A.F. and he spent almost all of his 43 years' service abroad. It was during this time that I introduced my young son to Relief Society. This meeting has always been my favourite — the reason I think is because my mother always took me with her when I was very young.

Relief Society was eventually changed to evenings and for a long time I did not attend, not because my husband objected, but because he arrived home from work rather late and I could not get to the meetings on time. Later I was asked to serve as a counsellor in the YWMA. This meeting was held each Wednesday evening and as this was my husband's half-day holiday, I saw no difficulty in attending. After some years, however, as the children were getting older, my husband wished to take me out on Wednesday evenings. I did not want him to feel any jealousy towards the church and so I asked for my release.

I started to go to Relief Society again, which was held on a Monday evening. I have now served many years in Relief Society, first as secretary and then as president. I have also been Secretary-Treasurer in the North East British Mission Relief Society, and since the Sunderland Stake was organised I have held this same position in the Sunderland Stake. I have had to do a great deal of travelling and my husband has been a great help, travelling long distances to take me or bring me home from meetings.

As you can see I have had little opposition and a lot of co-operation from my husband to attend all church meetings and to bring our children up in the church.

However, I have had problems, and these are concerned with some of the laws of the church.

Fasting, for instance. During the first years of our marriage my husband would not let me fast, consequently I never taught my children to fast. My son never fasted until he was 12 years old, and then one Sunday morning, just after he had been ordained a deacon, I went into his bedroom to tell him breakfast was ready. He said, "It is fast day, Mum, and I am going to fast today." I said, "Good for you, John, I will fast with you."

I am not very proud of the fact that my son had to show me the way. I had observed fast Sundays from the age of 8 up until I was married. All I needed was a little moral support. I am proud of my son and the Priesthood he brought into our home. Now my husband knows when fast day comes around he does not cook breakfast for me.

Then there is tithing. My husband does not believe in paying a tenth of one's wages into the church. I have paid tithing on my own earnings—whenever I have worked—and I have always taught my children to pay tithing on their earnings and we have truly been blessed.

The church building programme caused a big problem. My husband heartily disagrees with the whole programme, so you can imagine his reaction when my son, who had been engaged for almost a year, came home one Sunday evening and said he was going on a building mission. Immediately my husband said I must not let him go, but my son was over 21 years of age — and how could I deny him the blessings of serving the Lord.

He completed a two years' mission working all of his

two years in Liverpool. His fiancée, a wonderful girl, who was baptised into the church by my son, saved for their wedding and future home while he was away. At this time we in Sunderland were building the Sunderland Stake house and we had building missionaries stay in our house. I had one for six weeks just after my son went away. He was a fine boy and I really enjoyed having him, but after he left my husband would not let me take any more, and this really upset me.

My son was married just three weeks after returning home. At first things did not go very well for him. My husband blamed his mission. He said he should never have given up his job in the first place. Now my son has a good job, a beautiful home, which he and his wife are buying, a charming little girl, and a lovely wife. With all the knowledge and experience of the building trade gained while on his mission, he is improving and beautifying his home. Truly he has been blessed. We are very proud of our son.

My husband has always tried to set a good example to our children. He does not smoke and he does not like anyone smoking in our home. He does not drink except on very rare occasions such as club dinners and the festive season. At one time when our children were young, my husband started going to the pictures on a Sunday evening while I and the children went to church. When he found that our son wished to accompany him rather than attend church with me, he stopped going.

I love my husband very much and I appreciate all he has done to help me bring my children up in the church. I am one of the fortunate ones who has had co-operation at all times. I have never neglected my husband for the church. Many times I have wished to attend more meetings or social functions but if he has not wanted me to go or if he has wanted us to go somewhere else then I have let him have his way. It takes a lot of love and understanding, consideration, tolerance and unselfishness to keep the home happy when only one of a partnership is in the church.

To all women who may be having difficulties I would say, live the gospel. Show him by example that the church and its teachings are good. Do not constantly be preaching the gospel to him. I have never been able to talk religion with my husband, religion always seems to embarrass him. Often I have returned home after a wonderful Sacrament service, bursting to tell him all about it, and I have not been able to. We have never been able to have family prayer together, but I have always taught my children to pray.

Recently my husband has been coming to church with me each Sunday evening. I think this is really because when he takes my daughter, her baby, and I in the car it is easier to stay than call back for us. Whatever the reason I am happy that he is with us. I constantly pray that one day he may be baptised and then we will be able to go to the temple of the Lord with our children and be sealed together for all eternity.

THE AUTHOR:

Sister Ida Fenwick is the President of the Sunderland Stake Relief Society.

Co-partners with God

by Christine H. Robinson

WHEN the heavens were opened for the restoration of the gospel, the Lord unlocked the gate for the emancipation of women.

On that early spring morning in 1820 when Joseph Smith sought wisdom from the Lord, women throughout the world were in virtual slavery. In the eyes of the law they were like goods and chattels, completely owned and directed by their fathers and husbands. At that time, if women earned money they did not have the right to spend it without the consent of their husbands and fathers. They could not pursue higher education or enter colleges or universities. They could not become doctors, lawyers or scientists; neither did they have a right to make a will or own and deed away property. They could not vote nor could they be elected to public office.

When the light of the restored gospel burst upon the world, these barriers to women's status and progress miraculously began to be removed. It was in the Restored Church itself where these chains of bondage were first broken and began to fall away.

When the Church was first organised in 1830, women were immediately given ecclesiastical suffrage. In all matters that came before the general membership of the church, women voted side by side with men. It was at this time that Joseph Smith made the memorable statement, "The glory of God is intelligence." Women as well as men were encouraged to study, to teach one another diligently, to seek after knowledge and to enlarge their understandings. In the words of the prophet both men and women were "to obtain a knowledge of history and of countries, and of kingdoms, of laws of God and man, all of this for the salvation of man."

One of the first women's publications in the world, "The Woman's Exponent"—now known as the "Relief Society Magazine"—was established in Salt Lake City in June 1872. Even at this early date this magazine was edited and prepared by women for women's enlightenment, enjoyment, and progress. President Brigham Young encouraged the foundation of this woman's periodical realising the possible benefits from this literary effort.

As the Restored Church began to function fully, various women's organisations became a fundamental part of it. The first and most important of these was the Relief Society organisation which was established by the Prophet Joseph Smith when the church was only twelve years old.

More than any other woman's organisation in the world

this society has enlarged women's scope, sphere and importance. As described in the Relief Society Centenary, "From that very hour on the Thursday afternoon of March 17, 1842, began the advancement in privileges, rights, and material comforts which women now enjoy."

This great organisation develops women's faiths, talents, and executive skills, and makes them better wives, mothers, home makers, citizens and daughters of our Father in Heaven. It also gives them opportunities to cement lasting friendships with other women who possess the same high ideals. Today, Relief Society's blessings and opportunities for service and self-development extend to approximately 287,000 women all over the world.

In other Church auxiliaries and activities, women have additional opportunities for self-development, service and for growth spiritually, intellectually, and culturally. These organisations are the Young Women's Mutual Improvement Association, the Primary Association, the Deseret Sunday School Union, and the Genealogical Society.

The Young Women's Mutual Improvement Association is an organisation primarily for the youth and younger women in the church. The personal development activities in this organisation include participation in drama, speech, art, dance, camp crafts, sports, and other recreational activities. In all of these faith in Christ and spirituality are emphasised.

Through this organisation, young women in the church are taught how to choose life's values wisely. They are taught the importance of setting high personal ideals and worthwhile goals in life. They are taught the importance of chastity, loyalty, faith, friendship, honesty, industry, and integrity. These great values of life are those which underlie sound living and glorious achievement.

The Primary Association is concerned with the spiritual and personal development of children, both girls and boys, through the ages of 3 to 12 years. Most of the teaching and executive positions in this organisation are staffed by capable, spiritual, older girls and women.

The Sunday School is the all-inclusive teaching organisation of the church. Its purpose is to teach the gospel and to help build testimonies among every member of the church from age three onward. Again, many of the teaching and executive positions in this organisation are filled by women, thus enabling them to increase their talents, teaching skills, and knowledge of the gospel.

The great work of unifying families preparatory to sealing ordinances in the temple is provided by the **Genealogical Society**. Some of the most skilled genealogists in the church are women who have developed their talents in this great, soul saving activity. Women also officiate for women in temples.

Women and the Priesthood

When the Priesthood was restored to the earth it brought back to mankind the light, knowledge, power and the authority to serve and act in God's name. The bounteous blessings of this great authority spread from the church throughout the world. Although, women do not have the priesthood conferred upon them, still, women in the church are blessed immeasurably by this great power and authority. Worthy women who are married to priesthood bearers or who have

sons who hold the priesthood, can have full enjoyment of this great blessing in their homes. Women, who are married to worthy priesthood bearers actually share in these blessings as surely as if they had the priesthood themselves.

Righteous women in the church who are unmarried or who's husbands or sons are not priesthood bearers, nevertheless, enjoy the blessings of the priesthood. When need arises they can call upon priesthood bearers in the church for counsel, blessings, and administrations. Moreover, although they may not share the priesthood in this life, if they are worthy and righteous, they will have this blessing in the hereafter.

In his great programme of saving souls our Father in Heaven has worked out a plan of equality, of authority and opportunity for all his children, both men and women. To worthy men he has given the authority of the priesthood—to act in his name on the earth. To women he has extended the glorious privilege of participating with him in his divine process of creation. Women who bear children are co-creators with God, assisting him in bringing his spiritual children into mortality.

Former President J. Rueben Clark, Jr., described this blessing beautifully when he said, "Womanhood and motherhood guides, intreats, instructs, directs, on occasion commands the souls for which she built the earthly home in its march onward toward exaltation. God gives the soul its destiny but mother leads it along the way."

President David O. McKay gives this beautiful description of the blessings of womanhood, "A beautiful, modest, gracious woman is creation's masterpiece. When to these

virtues a woman possesses as guiding star in her life, righteousness and godliness and an irresistible impulse and desire to make others happy, no-one will question if she be classed among those who are the truly great."

President McKay also stated, "She who can paint a masterpiece or write a book that will influence millions deserves the admiration and the plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose influence will be felt through generations to come, whose immortal souls will exert an influence throughout the ages long after paintings shall have faded, and books and statues shall have decayed or shall have been destroyed, deserves the highest honour that man can give, and the choicest blessings of God. In her high duty and service to humanity, endowed with immortality eternal spirits, she is co-partner with the Creator himself."

A popular newspaper columnist made this challenging statement about women, "Someday, when women realise that the object of their emancipation is not to make them more like men, but more powerful womanly, and therefore of greater use to men and themselves, and society, this implicit demand and need of women for a world based not on mechanical but on human principles, may break through as the most important influence upon history, and bring with it a renaissance of liberalism and humanism."

Women of the Church of Jesus Christ of Latter-day Saints are remarkably blessed. In no other organisation on earth is their status so exalted and their opportunities for service and self-development so abundant.



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Building families for eternity

MELCHIZEDEK PRIESTHOOD • by Max A. Bryan

IN June 1829 a revelation was given through the Prophet Joseph Smith to David Whitmer, calling him to assist the Prophet in the translation of the Book of Mormon. Among other things, he was given the promise that if he kept God's commandments and exercised his faith, he would receive the Holy Ghost, stand as a witness of the truth, and receive both Spiritual and Physical blessings plus the promise of eternal life. "And if ye keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D. & C. 14:7.)

The Saviour gave his life that we might live again, with the same promise as given to David Whitmer, that if we keep his commandments and endure to the end we shall have eternal life. The importance of the home and the responsibility of parents to teach the Gospel to their children helping them start on the road to eternal life, has been stressed by the Lord since the beginning of time. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." (Gen. 18:19.) (Deut. 6:5-7.) (D. & C. 68:25-28.) (Moses 6:56-58.)

The Family Home Evening Manual provides weekly lessons that can be adapted to the various ages and circumstances within every home. The Gospel fundamentals taught in each lesson apply to all ages and are designed to promote the living of these principles in daily life. The Priesthood father presides over the Family Home Evening and with the mother helps prepare the lessons a week in advance. All members of the family should be given assignments and participate in the lessons. The following suggestions are given to encourage and assist in

establishing the Family Home Evening programme in the wards and branches of the missions.

1. DISTRICT-BRANCH and STAKE-WARD LEADERS:

- a. Designate one night each week as the Family Home Evening. There should be no meetings of any kind held and every family member should understand that no other appointments are to be made that night. Lessons should not be postponed and any guests that might come to visit should be invited to join in the Family Home Evening.
- b. Assist the Priesthood to see that every family has a Family Home Evening Manual.
- c. Encourage all members to participate in the Family Home Evening programme. Individual members should be encouraged to meet with a family in their home evening lesson. Couples without children may join with other families as desired and participate with them in their Family Home Evening.

2. PRIESTHOOD LEADERS:

- a. Check with each family in the ward or branch to see that they have a Family Home Evening Manual. The quorums might well assist those financially unable to purchase a manual by providing them one out of the quorum funds.
- b. Secure the Family Home Evening film strip and show every few months to ward and branch members. Demonstrations by families on the conducting of a Family Home Evening programme at Priesthood or other appropriate meetings would also

assist in securing more participation in this most important programme.

- c. Home Teachers should be instructed to continually encourage their assigned families to participate in the Family Home Evening programme.
- d. Plan a quorum social for June —Have the families participate.

3. FAMILIES AND INDIVIDUALS:

- a. Your participation in the Family Home Evening programme will bring joy and happiness into your home with increased love for each other and for our Father in Heaven. **Families that study and pray together stay together.**
- b. Parents remember and teach your children that one of the greatest blessings the Lord has given us is the privilege of being sealed together in the temple and that only those who live the Gospel are worthy to enter therein.
- c. Baptism is the gateway into Christ's Church. Marriage in the temple is the gateway to exaltation in the kingdom of God. The Family Home Evening will build family relationships that will endure throughout eternity.

"Our family associations are not exclusively intended for this life," for time, as we distinguish it from eternity. We live for time and eternity. We form associations and relations for time and all eternity. Our affections and our desires are found fitted and prepared to endure not only throughout the temporal or mortal life, but throughout all eternity." (Pres. Joseph F. Smith, "Gospel Doctrine," Page 277.)



That is not the Hopi way

by Louis Leatham

LEARNING to say "No" effectively and discreetly may be a real problem for young Latter-day Saints and new converts to the Mormon faith.

Whether it is a "no thank you" to the first cigarette or beer that is offered or "no thanks" to violating the Sabbath, the facing of the problem is the same.

The Hopi Indians of Northern Arizona might well teach us all a lesson in this respect. They have some marvelous precepts in their complex system of religious ceremonies and tribal customs.

When a young Hopi man or woman is confronted with a teaching or habit that conflicts with those that centuries of tribal training have carefully laid out, they merely reply: "That is not the Hopi way."

One short sentence, thought out in advance, that meets the problem head on might be a life (or salvation) saver for Latter-day Saints, too. No hedging here, just a polite but firm answer with good reasoning behind it.

No lack of conviction here either! The answer lets the "tempter" know exactly where the young Hopi stands.

But the most important thing of all in the Hopi answer is that it is not "holier-than-thou" in attitude, not bigoted, and not insulting or offensive.

We are told that "a soft answer turneth away wrath." A Mormon adaption of the Hopi answer might well be the very kind of answer we need to be prepared with. Later, the person who uses such an answer might also be able to ask a couple of questions of his own: "What do you know about the Mormon religion?" "Would you like to know more?"



A sacred place

SO YOU'RE THE NEW BRANCH PRESIDENT

by the South London Ward Bishopric

"WOULD you like to meet with all of our auxiliary leaders and have their suggestions on a few of the problems you have in your ward back home?"

"Yes, I would, indeed, but I go home tomorrow ... will there be time?"

"Just wait here, Bishop, please, for a few minutes. I will arrange it."

The Salt Lake Bishop phoned each one of his auxiliary heads ... "Jim, I would like to meet with you and your assistants in an hour in the Ward house. Can you contact your assistants and bring them along." "Sister ... I want to meet with the Relief Society Presidency in an hour in the Ward house; would you, please, bring your counsellors to this meeting." And so it went on.

In one hour the Salt Lake Bishop and his visiting Bishop from England walked into the Ward house and faced a group comprising EVERY AUXILIARY HEAD AND EVERY AUXILIARY COUNSELLOR OR ASSISTANT ... A 100 PER CENT. ATTENDANCE AT A MEETING CALLED AT A MINUTE'S NOTICE BY THEIR BISHOP.

Why have we told you this story. Because we feel that it pinpoints the difference between the amateur, club-like type of atmosphere and approach to the Lord's work that is so often seen in this country, and the tip-top "professionalism" of the Branch and Ward at the centre of the Church. And it also expresses most forcibly our

thoughts—which we presented in the January and February issues of the "Star" — concerning the respect and obedience that should be afforded to the office of the Branch President or Bishop.

We make no apologies for going back to this subject, for we feel that it is the very root of a good, well-ordered, well-conducted FAST-GROW-ING Branch.

"Oh, yes," you'll say, "but they have more members to choose from. They've been in the Church all their lives. They've been brought up on Mormonism, it will take a few generations to have that sort of atmosphere come about over here."

Why? Are we not all members of the same Church. Don't we all receive the same instructions from the First Presidency? Don't we all have the same access to sound advice from General Authorities? Are you ashamed of the Church of Jesus Christ, brethren, or do you consider it a privilege to have been called and set apart to do the work of the Lord, to serve.

It makes no difference where you are, or how many members you have in your Branch, you are the Lord's representative and the manner in which you conduct yourself will determine the respect which you will receive from your members ... and the respect which you receive will lead to obedience. The member who is obedient and respectful to his Branch President, is the member who honours and obeys his Father in Heaven.

The Salt Lake Bishop and his visitor sat down. The Bishop spoke, "Sister ... would you, please, tell us of your work in Primary and explain how you treat the problems that come up." The sister stands up and speaks ... no-one else speaks, no-one interrupts, only the Primary sister has been called upon to speak, and until the Bishop asks someone else to add their comments the remainder of the auxiliary leaders sit and listen attentively to the Primary sister.

How different from many of the meetings in this country ... where not only do other members at the meeting interrupt and interject their own comments, but most of the time they carry on low-toned conversations among

themselves as the speaker is speaking. This sort of bad manners leads to long meetings and bad meetings, with little accomplished.

We cannot stress too much the need for dignity and respect, and for this reason we are turning back the clock six months and returning to the subject-matter of January and February ... before going on further into the organisation of the Branch and the work of the President.

In speaking of the calling of a Branch President or Bishop, President Joseph F. Smith, a President of the Church and a Prophet, Seer and Revelator, had this to say:

"In all these things the Presiding officer is the head, should be regarded in his place, and his place should be held sacred in the minds of his associates."

HIS PLACE SHOULD BE HELD SACRED IN THE MINDS OF HIS ASSOCIATES.

Now are you beginning to grasp the importance of your calling, President, and the greater need for respect and honour.

Where does this respect and honour begin?

Counsellors, may we have a word with you for a moment. May we quote again from President Smith ...

"It will become easier for counsellors not to question the judgment of their Bishop (or Branch President) when they realise that HE SELECTED THEM TO BE COUNSELLORS. This is the greatest compliment that one person can give to another. It is the prerogative and responsibility of the Bishop (and Branch President) to make decisions. Then when the decision has been rendered, the counsellors should stand behind that decision ... and they should go out of their meeting in unity."

And one last thought from President Smith ...

"Respect each other in all that you do; never, never take it upon yourself to criticise each other. Go to socials together; do things together; build bonds of love and friendship.

Sound advice, brethren. And advice that we should all heed, for when we do we will begin to act like Branch Presidents and Bishops in the Church of Jesus Christ.

Ministers to the needy

RELIEF SOCIETY · by Christine H. Robinson

THE exalted position women occupy in the church today and in its work of saving souls, is expressed in the special series of articles featured in this "Millennial Star." As we contemplate this important role our thoughts turn naturally to our great Relief Society organisation and the essential role this society plays in the lives of Latter-day Saint women.

It is the objective of our church leaders that each Latter-day Saint woman be a participating member of Relief Society. This is one important reason for summer Relief Society lessons and for the emphasis which has been put on fellowshipping new women members into the church.

It is supposed that all our societies are taking advantage of the summer months to fellowship new members and to reactivate those sisters who have not been coming regularly to Relief Society meetings.

Now that our great organisation is in its one hundred and twenty-fifth year of operation it is appropriate that we consider the great heritage Relief Society brings us and the important role it has played in the growth and development of the restored church.

President David O. McKay, President of the Church of Jesus Christ of Latter-day Saints once said, "It is because the Relief Societies of the

church include generally our mothers, and because they are devoted to the service of God's children, that this organisation merits first place among the auxiliaries of the church."

President Joseph Fielding Smith, President of the Council of the Twelve Apostles and now member of the First Presidency of the Church, approximately ten years ago made these statements: "The Church of Jesus Christ of Latter-day Saints would never have been finished without the organisation known as the Relief Society which embraces the sisters of the church. There is no other organisation like it. The world could not duplicate it. There are other organisations of women, but I am sure there is no organisation with the same inspiration and hopes and aspiration and faith and love of truth that you sisters manifest in your lives.

"The Prophet was inspired. And by revelation in March 1842 on the 17th day, he called the sisters together and organised the Relief Society. It has grown to be a power in the church. Absolutely necessary—we speak of it as an auxiliary, which means a help, but the Relief Society is more than that, it is needed.

"The Lord through his wisdom has called upon you sisters to be aids to the Priesthood. Because of your sym-

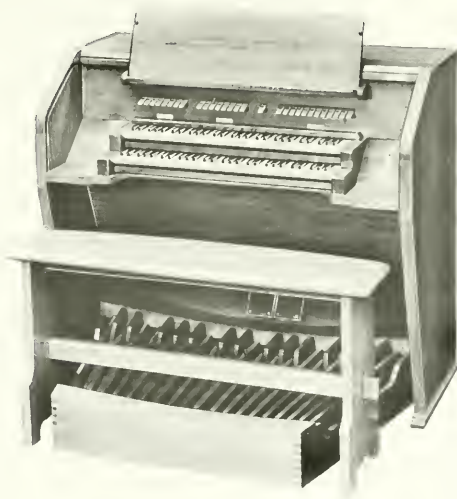
pathy, tenderness of heart, and kindness, the Lord looks upon you and gives unto you the duties and responsibilities of being ministers to the needy, and to the afflicted. He has pointed out the path which you should follow, and he has given you this great organisation where you have authority to serve under the bishops (the branch presidents) and in harmony with the bishops of the wards (and president of the branches) looking after the interest of our people both spiritually and temporally.

"The Lord is pleased with you members. You, through your service, have helped to build up and strengthen the kingdom of God. We cannot get along without you."

Elder Mark E. Petersen, a member of the Council of the Twelve Apostles and supervisor of the British and South African Missions and Stakes, in an editorial on Relief Society stated: "Women like men need a means of self expression. They also need an organisation which they can call their own through which they can give service to others. The Relief Society of the Church is such an organisation and it is the hope of the presiding brethren that every Latter-day Saint woman will become a member of it.

"The women of the church need the Relief Society and the Relief Society

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needs the aid of all the women of the church. Through the Relief Society, righteousness in the homes of the saints is strengthened. A community of effort is provided. One family helps another, one ward (and branch) helps another ward or (branch). Stakes (and Districts) aid communities. Homes can be made stronger and more spiritual, and Relief Society will provide guidance in doing so.

"The activities of the Relief Society are character building, home building, family building. Good families make good communities in which to rear children.

"Every woman needs Relief Society regardless of age. The Relief Society is for all the women of the Church. It is hoped that all the women of the church will be wholeheartedly for the Relief Society."

Conclusion

Our Relief Society organisation is not only probably the oldest women's organisation in the world, but with its lofty ideals and objectives it is one of the most uplifting and inspirational. Its objectives are to foster true sisterhood, love, and appreciation among the women of the church. This great society encourages all of us to broaden our knowledge and deepen our testimonies of the true gospel of Jesus Christ. Surely, we can and should be justly proud of our great heritage.

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Selecting capable teachers

SUNDAY SCHOOL · by President O. Preston Robinson

THE Sunday School teacher is the heart of the Sunday School programme. Every Sunday School activity—the worship service and all that transpires therein—is designed and planned to assist the teacher in the important responsibility and opportunity of teaching the Gospel of Jesus Christ.

Gospel teaching is an inspired calling. Sunday School teachers are in partnership with Jesus.

The Saviour set the pattern. He was the world's greatest and most effective Gospel teacher. He has specially instructed and commissioned Sunday School teachers to teach everyone His Gospel, "Teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the ends of the world. (Matt. 28:20.)

Selecting Sunday School Teachers

In the missions and in the stakes within the missions, selection and training of Sunday School teachers is a challenging responsibility. Unlike in the more centralised and concentrated areas of the Church, those who teach Sunday School in the mission field normally will be relatively new members of the Church who may not have had the opportunity of training through the various auxiliary and priesthood organisations of the Church. Moreover, not many of the stakes and districts in mission areas have found it possible to establish and operate effective teacher training programmes.

These special circumstances make it even more important for ward bishops and branch presidents to make doubly sure that their Sunday School teachers are selected and instructed as carefully as possible.

In the selection of teachers, the Sunday School handbook emphasises that careful consideration should be given to getting the right answers to the following questions: "Will the prospective teacher accept all the responsibilities of his calling? What are his prospects of being permanent? Does he have teaching ability and is his personality suitable? What is his attitude toward the assignment? Does he live the Gospel and set a good example?"

The first step in teacher selection is to get the right answers to these questions. Sunday School teachers must not be selected haphazardly or casually. Recently, in one of our Sunday Schools, the superintendent was observed recruiting a prospective teacher in the building corridors. Apparently, an emergency had arisen and the Sunday School superintendent had literally approached the first person available and had asked him to take a class, stating to him that the assignment would be easy and would not require much work on his part. This, of course, is no way to select a teacher. It would be unlikely, indeed, if this teacher accepted and fulfilled the assignment successfully.

Recruiting Teachers

It is the bishop's or branch president's responsibility to recruit and

select Sunday School teachers. This responsibility may be delegated to the Sunday School superintendent. But, in any event, after a careful investigation of the prospective teacher's attitude and ability, the proper procedure is for an appointment to be made and if possible a member of the bishopric or branch presidency should accompany the superintendency in meeting with the prospective teacher. At this meeting, preferably held in the prospective teacher's home, all of the duties of the teaching appointment should be explained. These duties include regular attendance at Sunday School every Sunday. On the rare occasions when this is impossible, the teacher should make arrangements with a substitute who is acceptable to the superintendency. The prospective teacher should agree to make prayerful and careful lesson preparation. The teacher should be familiar with the entire year's lesson plan so that adequate steps can be taken in gathering teaching materials for future lessons. The prospective teacher should clearly understand that it is his responsibility to attend prayer meetings regularly. He should also attend district or stake preparation meetings and any special meetings set for Sunday School officers and teachers. Moreover, the prospective teacher should be a regular attender at Sacrament meetings and above all, should live the Gospel.

Inducting the New Teacher

Once the new teacher has been

selected and recruited, a proper introduction to the Sunday School and to the Sunday School class is most important. An important part of Sunday School introduction is to make sure that the stake or district superintendent is advised of the new appointment so that any necessary help can come from the district superintendency or stake board. A unified association of all Sunday School workers is essential.

The new teacher should be formerly presented to the Sunday School congregation. This helps to dignify the position and emphasise to the new appointee that his assignment is important. Although it is not obligatory that Sunday School teachers be set apart for their positions, if the bishop or branch president approves, this should be done.

An important part of the induction process is to make sure that the new teacher possesses the tools with which he can fulfil his assignment. These tools include possession of the Standard Works of the Church, the course manual, the teacher's supplement if one is available, and all other teaching helps available for the course being taught. Moreover, the Sunday School secretary should make sure that the new teacher has a complete list of all pupils in the age group of his course, both active and potential. Sunday School enrollment in each class should reflect the total membership of this age group in the ward or branch. Finally, the superintendent should introduce the new teacher to the class and make sure that he is fully informed about any problems or matters which will be helpful to him in getting acquainted with his students.

Characteristics of the Successful Teacher

The qualities necessary for success in Sunday School teaching cannot be over emphasised. Some of the more important of these characteristics are the following:

The Successful Teacher sets a good example. Unless the teacher lives the principles he teaches, his teaching will fall on fallow ground. Learning takes place in many ways, but, probably, the most important factor in a teacher-student relationship is the example set by the teacher. The teacher must exemplify in his daily life not only the

specific principles of the Gospel he teaches, but also all of the qualities of right living. Perfection consists in striving to be perfect. Certainly, the teacher is the most important visual aid in the classroom. The kind of life he lives lays the foundation for his teaching.

The Successful Teacher must be Enthusiastic. If the teacher properly feels the importance of his responsibility, has a solid testimony of the Gospel and loves his teaching and those he teaches, he will exemplify the right spirit in his teaching. The Saviour has said that he is the vine and we are the branches. "For without me ye can do nothing."

A wholesome attitude toward the assignment, and the enthusiastic point of view, a dedicated desire to help students change their lives for the better—these are the evidences of the spirit of the assignment. Only with this kind of attitude can the teacher be successful.

The Successful Teacher must be a Gospel Student. It is not expected that any Sunday School teacher will know all there is to know about the Gospel. Our Father in Heaven's plan of salvation is an all-encompassing subject. We learn about it and grow in it throughout our entire lives. Yet, to be successful, the teacher must be a student. He must hunger and thirst for knowledge and recognise the fact "The Glory of God is Intelligence."

In building his Gospel knowledge, however, it is important that the teacher maintain constantly a spirit of prayerful humility. "Seek and ye shall find, knock and it shall be opened unto you." This is a divine promise. When questions arise during class presentations to which the teacher does not have the answer, a humble response is the best response. It is better to admit that one does not have the answer but will seek it out than to make the mistake of possibly giving the wrong answer. Although no teacher can have all of the answers, every good teacher will seek constantly to enlarge his knowledge.

The Successful Teacher uses good Teaching Methods. It must constantly be remembered that participation is the basis of learning. Every lesson should be planned so as to encourage

pupil response and participation. Students should be encouraged to enter freely into all discussions, to contribute stories and illustrations, give special reports, to make special investigations and to participate in every possible way in the development of the subject.

The successful teacher must remember that interest follows attention. This is why it is important for the teacher to develop the subject matter in a way that will hold attention. Otherwise, it will be impossible to arouse interest and effect learning. The teacher should also remember that learning is a process of association. New ideas must be associated with old ideas. This is why it is important to use illustrations and to do everything possible to tie in new subject matter with things already known and accepted by the students. These are just a few suggestions associated with the important principle of teaching techniques. Only through study and experience can the teacher develop the best types of teaching methods.

Some Thoughts to Remember

In respect to teaching, President Hugh B. Brown has presented the following ideas.

"A student is not a vessel to be filled—but a lamp to be lighted."

"You cannot effectively teach those things which you do not profoundly believe."

"The number one task of the teacher in Sunday School is the enrichment of the inner life of the individual. He should create an atmosphere in which final and dynamic faith can operate."

"To teach of God one must not only possess the idea of God, but he must also be possessed by it."

Elder Bryant S. Hinckley supplies the following thoughts:

"Teachers we never forget are those who did their teaching from the heart, appeal to the imagination and awaken our minds."

"All great teachers have two important things in common, a love for teaching and a love for those they teach."

"Boys and girls are not problems, but children of God who only need to be inspired."

The successful Sunday School teacher, truly, is in partnership with Jesus.

1966 » It's the year to write a play

THE WONDERFUL WORLD OF MIA

by President and Sister Ray H. Barton

WITH the increased trend towards unsavoury dramatic productions, and the emphasis of pornographic impressions in the minds of our youth, the Church has turned more and more to selective dramatic presentations. In an emphasis to build an LDS-slanted dramatic library, a special inducement has been set up, and is being offered to all those in the Church who feel that they might be able to write a play.

Anyone can write, and unsuspected talent may be lurking in any individual. The following details are pertinent:

First, any play that, in the opinion of the Drama Committee meets the requirements for a good MIA drama may be purchased. The rate of payment will vary from £17 to £100, depending upon the type and length of the play submitted. Authors should be sure that the play is as well-written as possible before submitting. Preferably it should have been produced in the branch or elsewhere, and rewritten after production. Many of the flaws will have become obvious during the production. This is not mandatory, however.

In general, most of the plays submitted need cutting. Speeches are too long and preachy. Many of the plays are grammatically incorrect, and spelling may be inaccurate. This can all be corrected before submitting.

It is suggested that before writing a play, a book on play-writing be read. One such is "A Primer of Play Writing," by Kenneth McGowan, Random

House, New York, 1951; "How to Write a Play," by Robert Finch Greenberg, 1948, is another; also, "Constructing a Play," by Marion Galloway.

RULES

Judges: The Drama Committee of the YWMIA and YMMIA General Boards will act as judges. It will take from six months to one year for this Committee to read all the plays. Do not be alarmed if you do not receive an early reply.

Purpose: to encourage the writing of original play materials, by the Church membership, and to provide a body of drama suitable and challenging for production in the MIA programme of the Church of Jesus Christ of Latter-day Saints. Each play will be judged on its own merits, and not in competition with other plays. No entry form is needed, but each submitted must be accompanied by a letter from the playwright, containing the following information:

1. Name and address.
2. Title of manuscript.
3. Statement that the manuscript is original, and that it has not been published.
4. All manuscripts and letters should be addressed:
Drama Committee,
MIA General Board,
76 South State Street,
Salt Lake City, Utah 84111,
U.S.A.

Manuscripts must be type-written, double spaced, and bound in some sort of cover. Manuscripts which have been

amended or annotated in pen or pencil will not be considered. All manuscripts, to be eligible, must meet the standards of the Church of Jesus Christ of Latter-day Saints, as interpreted by the Drama Committee. All manuscripts not considered reasonable or suitable will be returned. If the manuscript is a musical, music also should be submitted. Important: Always keep a copy of your work.

In connection with the dramatic activities of the Church, I would like to include a very important and pertinent message from President David O. McKay. "I have been asked to say a word in favour of the drama. As I do so I am aware of the fact that throughout the years many people, particularly Church-going people have considered the stage more of an evil than a good influence, one worker going so far as to declare that if one accepts the Bible, one must condemn the stage, or vice versa. Such an extreme attitude, of course, condemns the theatre as being, from the first to last, an evil place.

"The Theatre can be made a wholesome means of recreation and entertainment, or it can be used to present the sensual and base in human nature. Hamlet was right when he said, 'The purpose of playing, both at first and now, was, and is, to hold, as 'twere, the mirror to nature; to show virtue her own features; scorn, her own image; and the very age and body of the time is form and pressure.' Now, as there are some human relations in

life which are proper in privacy, but objectionable in the presence of others, so there are phases of social relations which should never be depicted on the stage.

"Some theatre owners justify objections to such presentations by claiming that the public demands them. The fact is that only the low and vulgar, whose daily thoughts and actions are so tinctured, are pleasantly entertained by vulgarity, obscenity, or even the depicting of the "shady" side of life.

"It is the duty of the MIA to present in the drama not only that which is entertaining, but uplifting and educational—plays that emphasise the best in human relations rather than the lowest. This should be done for two reasons. First, young people memorising their parts may retain throughout their lives passages learned and repeated in these home dramatics. As I pen this, I recall lines from an MIA presentation given in Huntsville, Utah, 60 years ago. Imagine! Over 60 years, and the sentiments and scenes still remain! Second, and more important, is the effect upon the audience. A well-written, well-enacted play is not only a mirror of nature, it is reality itself; and formative impressions are made for good and ill.

"The drama is a very important phase of the MIA. It is entertaining, contributes to social refinement, and to educational development. It should create a taste for the best and highest in literature and in life. Success to dramatics in the MIA."

From this splendid message, we can get some direction and long-range view with regard to this wonderful opportunity of play-writing for our own Church. And here in the British Isles, there must be myriads of plots and stories that could form the basis for much inspirational material which could contribute to the lives and testimonies of the members all over the world—it might form the basis of conversion of those not yet acquainted with our wonderful Church.

So remember, this year in drama, it's the year to write a play! And remember — "Promised Valley," "All Faces West," and "Sand in Their Shoes" started out just as a simple idea.

Have you booked yet?



For a place at one of the two MIA Leadership Training Courses for 1966. **THE FIRST** is at Lilleshall Hall, near Newport in Shropshire, from 18th—25th June. Accommodation for 66. Fee, £10 10s. Deposit, £1. **THE SECOND** is at Inverclyde, Largs, Scotland, from 30th July—6th August. Accommodation for 90. Fee, £10 10s. Deposit, £1. **WHO SHOULD ATTEND?** All MIA Executives, Leaders, Branch Presidents, Bishops and all Youth interested in MIA activities. **SUBJECTS:** Keep-fit, Basketball, Campcraft (for the sisters), Football, Minor Games, Volleyball, Archery, Folk Dancing, Athletics, MIA Administration.

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Hurry!

Plan the pre-Primary time wisely

THE PRIMARY PAGE • by Eileen R. Dunyon

IN a recent Church editorial these statistics were quoted: "There are 467,871 children under 12 years of age enrolled in Primary. Of this 20,595 are not members of the Church, but enjoy attending for the programme which is provided. An average of 340,541 attend every week."

The most important fact quoted above is not the fact that 467,871 children are enrolled in Primary. It is the great truth that they attend because they **enjoy the programme which is provided.**

A most outstanding and beneficial course of study has been written and prepared by the General Board for the teaching of the gospel to the children of the world and it behooves each of us to follow it minutely. However, there are other parts of the Primary programme which are just as important to the enjoyment and constant attendance of the children. One of these is the time that takes the most careful planning of all—the time after the children arrive at Primary and before the meeting commences. We call this "Pre-Primary Time."

Particularly in the summer months and during the school holiday time the children are free from other obligations and are able to attend Primary more regularly and to come earlier than usual. Even if the children don't arrive until just a few minutes before the Primary commences, they often come with their teachers and there is still the time to be planned while prayer meeting is being held.

Many things can be done to make the "Pre-Primary Time" a valuable part of Primary. In some places the children love this time most of all because of the extra activities that are planned for group participation.

Usually it is preferred to have the children meet in a room other than the chapel or the room where Primary will

convene. Ask someone to be in charge. This could be a person regularly assigned who is not one of the Primary teachers. An older child might be assigned to help the younger children, but an adult or teenager should work with the older children. Older Primary boys and girls should not be in charge of children their own age. This often causes feelings to be hurt. A varied programme of activities could be carried out. One day have storytelling. These stories need not be religious. They can be selected from any worthwhile children's books that are available. Even older children enjoy fairy stories, adventure stories, make-believe stories, etc. Go to your local library and consult with the children's librarian. Usually one person is assigned to work in the children's division of the library and she would be able to give you immeasurable help. Some Primaries have started a continued story at this time. Children's books can be found which divide themselves into episodes. One such adventure could be shared from the book each week. The children will hurry back the following Primary day to hear some more of the story if they **enjoy the programme which is provided.** Well-illustrated short children's books could be read at this time and the illustrations shown to the children as the reading progresses.

Sometimes group singing is even more fun than storytelling. Choose activity songs, relaxation songs, children participation songs, rounds, etc. In one Primary the children are arriving thirty minutes before time for the meeting to commence. They take their places quietly in the cultural hall and enjoy the activity songs provided. When it is time for Primary to start, they walk quietly into the chapel and all discipline and lack of reverence problems have disappeared.

If a piano is not available the Primary records could be used. These have both songs and music on them and the children can be taught to sing along with the record. Also, many children have children's records at home, both music and story, that they might enjoy bringing and sharing with the other children.

Sometimes, if your situation permits, the children would enjoy doing arts and crafts. There are suggestions each month in "The Children's Friend" for simple objects of interest which can be made from materials usually obtained from household items. The only need here would be to make sure that the object to be made by the children could be completed in the time that is available. July and August are good months to make seed pictures. Seeds of various sizes and shapes are provided. These are simply glued to a piece of coloured paper by each child after he has arranged the seeds in a pleasing pattern. Some children enjoy spelling out their names with the seeds and then glueing them to the coloured paper. Others arrange the seeds to form flowers, squares, circles, etc.

All children love to put on a programme. If they know ahead that they may sing a song, say a poem, tell a nursery rhyme, do a dance etc., a good time can be had by all while a children's talent show is presented. There are always short poems and stories in "The Children's Friend" which could be used. This need not take a great deal of preparation. It can be almost impromptu and allow all the children to participate who desire to do so. If a talent programme is prepared it is important that when the time is drawing near for Primary to start, the person in charge of the children has them in a quiet mood and a reverent attitude so they are ready to listen and worship in

the following Primary service.

Children enjoy dramatising. On one Primary day you might like to sing the song, "Do What I'm Doing," (Found in the Primary Envelope of Songs, 1964.) Have all children sing the verse through. Then let each individual child in the circle do any action that he wishes.

The others imitate him as the song suggests and then guess what the action was. The children would need some suggestions for actions such as: "We will each show one thing that we do to get ready for school in the morning," or "We will each pretend we are an animal. Then we can guess what animal each one is."

It would be interesting to combine dramatising with storytelling and let the children act out parts of the stories that are told.

One Primary started a "Pre-Primary Picture Book" for each child. Using the alphabet as a guide and a child's colouring book for suggestions for pictures, the person in charge of the group duplicated a simple drawing for each child. The first page of the book had articles starting with "A," the second page articles starting with "B," etc. throughout the book. The activity lasted for twenty-six weeks until the alphabet was completed. The older children were included in the activity. At the end of each Pre-Primary time the younger children were allowed to have their pictures to take home but selections were made from the ones the older children had made. These were then made into a book and presented to the ward to be used for the nursery children on Sundays. The older children were happy to know that the books they had made were being used to make others happy.

Primary is so important in the life of the children. It is here they learn how to act in our Heavenly Father's house. Even if Primary is held in a home it is important for the children to realise that the home is being used for a place of worship and they should be reverent. A child can't be expected to be boisterous and noisy one moment and quiet and reverent the next. If we plan our Pre-Primary time wisely our 467,871 children will **enjoy attending Primary because of the programme which is provided.**

Letters

IN "Letters" of your April issue, I read

Miss Carol Bates' remarks, reiterating what many ex-members sing to themselves. I have been acquainted with this Church for more than ten years and the negro problem seems to be the cause for a lot of good folk getting their personal feelings mixed up with the Lord's personal commandments.

Now, surely if we believe that the Lords directs this Church (and He does), then all his laws and decrees must be true—and not just the ones that appeal to us.

There are many statutes of the Church which we find difficult to understand, but we do not sever our relations with it because of our ignorance.

Come back to Church, Miss Bates, and let us help you to work out your own salvation . . . and let the Lord look after the negro in his own good time.

RAYMOND BOTTERELL,
BASILDON, ESSEX.

(The following letter was sent to the "Star" office to be forwarded to Miss Carol Bates. We have extracted portions of it for publication in this "Star," and have sent the full letter on to Miss Bates.)

DEAR EX-MEMBER, I am not writing to you because I have all the answers to your problem, but because of the spirit in which your letter was written. You have allowed your name to be taken from the Church records but your heart is still there. You seem to be very sincere in your inability to understand, but with humility and prayer that can be cleared up.

As you know, this Church is not controlled by man, neither are any of the rules or doctrines the work of man. When we find something that we are unable to understand, and can find no-one who can satisfy our mind on it, there is always an available source for us to call on. There is no source more sure than to have a visit with the "author."

Before going to the Lord for your answer it would be well to test yourself to determine if this question is really your problem. It very rarely is the real cause, but an attempt to find something wrong with the Church which makes your objection to it appear magnanimous, rather than acknowledge that some of the rules were too hard to live up to.

We shall now proceed with the negro problem, which is so little understood

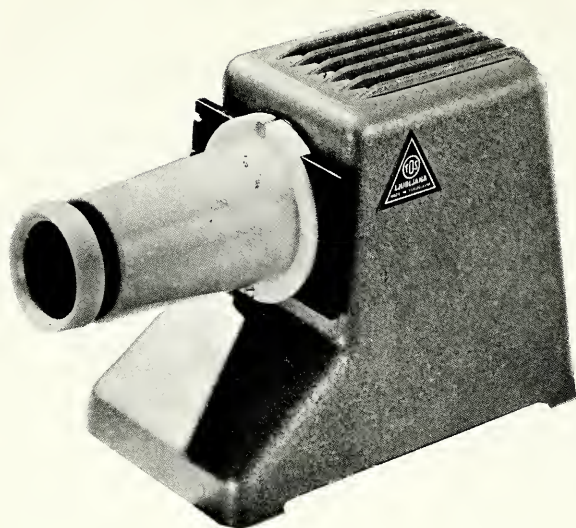
The Priesthood is the POWER OF GOD and is DELEGATED to man to act in his name AS HIS SERVANTS. With the restoration of the Priesthood there was given INSTRUCTIONS AS TO WHO SHOULD HOLD IT, and what the qualifications would be. The exception to holding the Priesthood was the seed of Cain, who were still under the curse placed upon Cain for the murder of his brother Able. We may question the wisdom of God pronouncing such a curse on a group of people so large in number and think him unfair, but there is so much that we do not understand that we tread on very dangerous ground if we criticise one in his position.

I have never heard of God being criticised because, during the war in heaven, Satan was cast out never to return and one third of the spirits followed him and they too were cast out. Then why should we question him on the point of those who were less rebellious, but still not obedient enough to become holders of the Priesthood and special witnesses of Christ on earth.

The negro has a promise, that when the time comes they will receive the Priesthood. God is no respecter of persons, but he is a rewarder of deeds done in the flesh.

We will all be happy when Cain can enjoy the blessings of the faithful, but while we wait for that time to arrive, we cannot afford to refuse to accept the blessings just because Cain did not, or has not, measured up.

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Relief Society



Summer Lessons 1966

AUGUST

Visiting Teaching

Consolation

Message III—"Look unto God and He will console you in your afflictions ..."

(Jacob 3:1.)

Objective: To remind us that God is ever willing to comfort us in trial.

THERE are times in the life of every individual when he is in dire need of comfort, encouragement, or relief from mental or physical anguish. In the above quotation, a Book of Mormon prophet, Jacob, tells us how we may receive consolation in our afflictions.

How wonderful it is to know that we have a sure source of comfort—someone to whom we can turn for help with implicit trust. When we encounter trials, our greatest consolation is received from God. He alone can ease the pain, can give us hope in the future, the courage to continue.

Sometimes we look at certain of our friends who have recently undergone great sorrow, and we wonder at the serenity of spirit they possess. We marvel that they are able to bear up under the heavy blows that have befallen them. And then we realise that God has come to their aid. He it is who has given them support, cheered their hearts, made them equal to their afflictions.

We know that consolation and peace do come from our Heavenly Father; but they do not come without effort. Every gift and blessing from God is based upon obedience to law.

There are certain prerequisites of worthiness to the receiving of any

blessing. In this quotation we are told that the prerequisites are that we look to God with firmness of mind and that we pray unto him with exceeding faith. Firmness of mind implies steadfastness and strength, not wavering nor doubting, but confidence that our petition will be answered. Then, if we show sufficient faith, the heavens cannot be restrained from pouring out blessings upon us.

The prophet Jacob does not promise us that our afflictions will vanish if we do these things. He promises only that we may be consoled in bearing them. We know it would not be good for us to have our afflictions removed. Through them we grow in strength, in wisdom, in patience, and understanding.

The Lord will comfort our troubled hearts. No matter how sore the trial, we may go to our Heavenly Father in humbleness of spirit and he will sustain us, he will console us in our afflictions.

Theology

Build a ship

Lesson III—The Promised Land

Objective: To help us know that when we keep the laws of God we see our way more clearly than when we are careless or rebellious.

Reference: The Book of Mormon, Nephi, 16-18, II Nephi 1-4.

FOR eight long years Lehi and his family wandered in the wilderness. The journey was hard and food was scarce, but still they went on until they finally reached a rich, beautiful place by the sea. Here they stopped

and pitched their tents and prepared to rest for some time until the Lord would give them further directions to the promised land.

One day the Lord told Nephi to go up into the mountains. Nephi did as the Lord told him. When he reached the mountain top the Lord said (class member read 1 Nephi 17:8): "Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters."

Nephi knew nothing about building a ship and he had no tools of any kind. But he did not say "How can I build a ship? I do not know how to build a ship." He knew that the Lord would not tell him to do something without giving him the power and ability to do it. Once before, we will remember, the Lord gave Nephi a seemingly impossible task when he commanded him to go to Jerusalem and get the brass plates from Laban.

Nephi needed help to build the ship and, when he asked his brothers to help, they laughed at him. "What do you know about building a ship?" they said. "You will get us out on the water and we shall be drowned." But, after much trouble and faultfinding and complaining, they did help Nephi, and with the constant help of the Lord the ship was completed.

Now came the task of preparing provisions to take on the ship to last on their ocean voyage. (Draw from the class the provisions they think should be taken.) The whole camp worked to prepare wild fruit and honey, and meat and other foods. Fathers and mothers and children were excited about their first long ride on the ocean, and perhaps they were just a little frightened, too.

When all was ready the Book of Mormon tells us (class read 1 Nephi 18:8): "And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea and were driven forth before the wind towards the promised land."

Nephi was in command of the ship, with the Liahona ever beside him to direct the way they should go.

They had been on the water several days when Laman and Lemuel and the sons of Ishmael and their wives began to dance and sing and make merry in a rude, noisy manner. They seemed to forget entirely that the Lord was directing their journey.

When Nephi spoke to them about their behaviour Laman and Lemuel became very angry. They took Nephi and bound him with cords so that he could not move. Then Laman and Lemuel tried to steer the ship themselves, but because of the wickedness and hard feelings on the ship the Liahona refused to work and they did not know which way to go. A terrible storm arose. For three days it drove the ship back. Lehi pleaded with them to let Nephi go, but they would not listen. The storm grew worse and the ship was about to sink. When Laman and Lemuel realised that they would all lose their lives, they repented of their wickedness and loosed the cords that bound Nephi.

Just as soon as Nephi was freed he prayed to the Lord, then he took the Liahona in his hands and it began to work. Soon the storms stopped and the ship continued peacefully across the waters to the promised land.

There were from sixty to eighty people in Lehi's colony when they

reached the promised land. They were strong and healthy. The Lord blessed the land as he had promised. The soil produced good crops. There were wild oxen, horses, cows and goats, and rich meadows. The forests produced many kinds of wood to use for building purposes. The hills contained much gold, silver, and copper from which they could make necessary articles.

Lehi Counsels His Sons to Harken to Nephi

Before many years had passed Lehi grew very old. He knew that he could not live much longer. One day he called his family together to give them some advice concerning their future and also to give each of his sons and their children a father's blessing. He told them what great things the Lord had done for them in bringing them out of the land of Jerusalem, in sparing their lives that they were not drowned in the sea, and in leading them to the promised land. He said he had seen in a vision that the city of Jerusalem had been destroyed because of the wickedness of the people.

Lehi exhorted his sons to keep the Lord's commandments, and admonished them to listen to the counsel of Nephi who had been an instrument in God's hands in bringing them to the land of promise. He told them that Nephi had spoken to them as he had been led by the Spirit of the Lord.

Lehi Gives a Blessing to His Children

After these prophecies and words of advice were given to all the people, Lehi called each of his sons to him and gave each a special blessing. He first blessed his eldest sons Laman, Lemuel, and Sam and also the sons of Ishmael and told them if they would hearken to Nephi he would leave with them his first blessing. If they would not

hearken, the first blessing would be taken from them and would be given to Nephi. Zoram was blessed for being a true friend to Nephi and for his faithfulness, and he was promised that his descendants would be prosperous in the promised land as long as they were faithful. Lehi told him, "the Lord hath consecrated this land for ... thy seed with the seed of my son."

In the blessing to his son Jacob, Lehi said God shall "consecrate thine affliction for thy gain" (II Nephi 2:2), referring to the things Jacob had had suffered in the wilderness in his childhood. He was told that he would dwell safely with his brother Nephi and his days would be spent in the service of God. Lehi also told Jacob that there needs to be opposition in all things (II Nephi 2:11) so that man may grow and develop by using his free agency.

Lehi then blessed Joseph, his youngest son. He first told Joseph that the promised land would be an inheritance for him and his children and his children's children forever if they would keep the Lord's commandments. He promised Joseph that his seed would not be utterly destroyed in the promised land. (II Nephi 3:3.) He then told Joseph that he and the entire family of Lehi were descendants of Joseph who was sold into Egypt. He said that Joseph of Egypt was a great prophet and that the Lord had promised that through him would come a choice seer or prophet in the latter days. (Read II Nephi 3:3-7.)

Lehi told his son Joseph that the seer who was to be raised up would have the same name he had—Joseph—and the seer's father would also be called Joseph.

Lehi then turned to the children of

his eldest son Laman to give them a father's blessing. To the children of his second son, Lemuel, he gave the same blessing.

It was not long after this that Lehi, the great man and prophet, died and was buried in the promised land.

Application

The blessings Lehi gave to his sons are called patriarchal blessings. They were given as a guide and a promise for their future lives. Have you had a patriarchal blessing?

Literature

Translation

Lesson III—The Ancient Plates

Objective: To find out what the ancient plates were like and something about the problems of translating them.

Visual Aid: Map of United States.

JUST what did the golden book look like which Joseph Smith took out of that stone box in the hill Cumorah on the morning of September 22, 1827?

To answer this question, let us use our imagination a little.

Suppose, for one thing, that you take a piece of common tin, cut it into a sheet seven by eight inches, and colour it so as to make it look like gold. Suppose, further, that you take enough sheets like that to make a book about six inches in thickness, put on them, if you can, lines of beautiful engravings, and then bind them all together by three rings at the side. Suppose, now, that you somehow seal a part of this book, so that the leaves cannot be turned by anyone.

Having done all this, you will have as good a likeness as is possible of

the book that had lain hidden in Cumorah for fourteen hundred years.

We may be sure that, when Joseph received the golden book from its heavenly keeper, his heart beat faster than it had ever done before.

It was a priceless treasure. What would not the world have given for it! It was of gold, for one thing, and, for another, it was a message from an unknown people. What a trust to be given! It must have frightened the young man when he thought about the matter. He must not fail, come what might! Besides, had not the angel told him that, if he would do all in his power to carry on, God would do the rest?

The work expected of Joseph had not been kept a secret. Who could keep such a secret under the circumstances? It was known, therefore that he was to receive the plates from an angel, that they were of gold, and that they contained the history of the ancient Americans. All this was talked about in Manchester and Palmyra and other places near by.

"No sooner," said the Prophet, "was it known that I had them than the most strenuous exertions were used to get them from me." On the way home he was attacked by some men. He got away, however, with no more hurt than a dislocated thumb. The plates were safe. After that other attempts were made to find them in the house and in an old copper shop across the road.

Joseph decided that he must leave Manchester so as to obtain the necessary peace and quiet to translate the records. So he went to another State—Pennsylvania. On leaving Manchester he hid the golden book in a keg of beans. At length he arrived at Har-

mony, about one hundred and twenty-five miles away.

Meantime, he had married. His wife was Emma Hale, the daughter of Isaac Hale and her home, before her marriage, was in Harmony. This is why the Prophet went to that place. He had met her, two years before, when he went there to work and boarded at the home of her father. They were married January 18, 1827. It was now December. Meantime, too, Joseph had worked to help the family and to keep himself, for the Smiths were poor. There was a mortgage on the farm, and Alvin, the eldest son, on whom the family depended, had died when he was most needed.

Sometimes Joseph worked on the farm, clearing the land of trees and brush, planting, and reaping, and doing other things. Sometimes he did odd jobs for other farmers in the neighbourhood—hauling firewood to Palmyra and digging wells. He was labouring for a man named Josiah Stool at the time he first met Emma, in Harmony.

But what with work, anxiety over the safety of the golden book, and the need of someone to write for him, he had been unable to do any translating to speak of. Indeed, up to the end of the year, he had only copied some of the characters on the record and turned them into English.

In April 1829, after he had been in possession of the plates for eighteen months, Oliver Cowdery came along. Oliver had taught school in Manchester. Having some of the Smith children in his school, he thus became acquainted with the parents and learned from them the story of the golden book. It was such a strange story that he prayed to know whether or not it was true. His prayer was

answered to his satisfaction. So, in the spring when his school was out, he went to Harmony to act as scribe for the Prophet.

In April 1829, the translation of the Book of Mormon as we now have it was begun. Part of the translation was done in Harmony, but part of it was done in Fayette, New York State. For Joseph and Oliver had found it necessary to move from the first place to the second.

Fayette was the home of the Whitmer family. David, one of the sons, knew Oliver Cowdery very well. The two had met in Palmyra, a town not far away. When, therefore, Oliver decided to go to Harmony, it was agreed that the two should write to each other, and that is what they did. David became convinced that Joseph Smith was indeed a prophet. And so it was only natural that, when a change of residence became necessary, Joseph and Oliver should be invited to the Whitmer home. While the translation was going on in Harmony, a Mr. Joseph Knight, who lived in Colesville, New York State, often took provisions to the two workers.

Thus God moved in a mysterious way his wonders to perform!

The work was finished during the early summer of 1829. As soon as the gold plates were translated, the Prophet began to look about for a publisher. After some difficulty it was decided to have the work done in Palmyra, on the Grandin press. But first a copy of the writing was made by Oliver Cowdery. It was this copy that the printer had. For Joseph had learned to be careful. The book appeared in March 1830. It bore the title "The Book of Mormon," by which name it has always been known. The printing of

the new book was paid for by Martin Harris, who sold his farm to do so. He was paid back from the proceeds brought by the sale of the book. The price for each copy was \$2.50.

Questions for discussions

1. Describe, as nearly as you can, the appearance of the gold plates.
2. What was Joseph Smith to do with the ancient record? What did Moroni tell him about the care of it? What steps did he take to preserve the book from the hands of others? Why did he leave Manchester? Where did he go? Why there?
3. Who was Oliver Cowdery? How did he become interested in Joseph's work? When was the translation begun? Where was it finished? How did Joseph and Oliver come to move to Fayette?
4. Where was the book published? Why was a copy of the manuscript made and by whom? When was the new book published? How was the printing paid for?
5. Trace the hand of God in this work from the time Joseph received the plates till the appearance of the book.

Social Science

Parents' duty

Lesson III—Responsibility of Parents to Children for their spiritual development.

Objective: To show the responsibility of parents to train their children

WE are always searching for the word of the Lord and God has made it very clear what the responsibility

of parents is to their children. (Read D. & C. 68:25-28.)

We see from this scripture that we must begin as soon as a child can understand, to teach him about the Church and the gospel so that by the time each child is eight years old he is prepared to understand faith, repentance, and why he is to be baptised. We are also instructed to teach our children to pray and to do right in all things.

Teach Children to Pray

It is important that little children as well as older ones should understand that we are all spiritual sons and daughters of our Heavenly Father, that he loves us and wants us to be happy. That is why he has given us such complete instructions about what we should do as well as what we should not do. The Gospel not only develops faith in our Heavenly Father but also in Jesus Christ our Saviour and in the Holy Ghost which is bestowed upon us after we are baptised. This Spirit tells us what is right and what is wrong. As soon as our children learn to say a few words we should have them kneel down at our knee, night and morning, to thank God for all their blessings, for life, health, parents, home, food, clothing, the Church, and the gospel.

Teach Children Obedience

One of the commandments of God is that we should love and obey our parents. If children are taught this they will understand more fully the responsibility they have to honour and obey their parents. This will develop love and respect of children for parents. They should be made to realise that because parents have been made responsible for their children to the Lord and are older and have had many experiences, they are prepared to give

direction to their children.

Teach Free Agency

Another one of the important teachings we must make clear to our children is that the Lord has given us our free agency which gives us the important responsibility to choose wisely—to choose the right. We must all develop self-discipline, which means to make ourselves do what is right. We must learn to work hard, to accept responsibility. When children are very young, parents should give them tasks to do and then be sure they follow instructions and never let them not do as they are told. Teach them to do their very best no matter what the task that is given them. They must learn to finish what they start.

Teach Love to one another

The gospel teaches that we should love one another. Children should be helpful and loving with parents. Brothers and sisters should be kind to each other. Christ commanded us that we should love one another, our neighbours and friends, as well as our family. We must be forgiving. If someone hurts our feelings we must forgive. Children learn best from example so it is most important that the parents show love, forgiveness, and kindness to everyone. Sometimes father and mother are cross with each other and this is very disturbing to children. It makes them unhappy and they have a feeling of fear and insecurity. If children feel secure in the love of their Heavenly Father, their parents and their brothers and sisters, it doesn't matter so much what kind of a house they live in, whether it is in the country or the town, or how much money they have. Love is the real source of their feelings of security, of satisfaction, and of peace of mind.

Teach Service in the Church

One of the important things we must teach our children is their responsibility to the Church of Jesus Christ of Latter-day Saints. The meetings of the Church are designed to help us to keep the commandments. In Church we are taught what God wants us to do. It is good for us to meet together with other Latter-day Saints because we gain strength from each other. We must see that our children have the advantage of the Primary between the ages of three and twelve. If it is impossible for them to go to a regular Primary at the chapel, then the missionaries will help you to teach your children in your home and maybe you can bring some neighbour children in, too. You will want to take the whole family to Sunday School and to Sacrament meeting where you will sing together and teach each other the gospel. One of the most important teachings of the gospel is that God wants us to keep improving ourselves day by day in the things we know and in the things we do. Our young people will also want to go to the Mutual Im-

To Summarise

God has commanded parents to teach the gospel in all its phases to their children. We teach best by example. Love, forgiveness, self-control, work, attendance at meetings, doing church service for self-development and to help others, all these are spiritual expressions which help us to grow toward perfection.